Ernest D. Motley

WORLD CALL

MBER 1940

PRICE 15 CENTS

Some of the members of the team of leaders participating in the series of Brotherhood Convocations being held across the country. Reading from left: Robert M. Hopkins, H. B. McCormick, Mrs. R. A. Doan, J. Eric Carlson, C. O. Hawley, John H. Booth, F. E. Smith, Mrs. H. B. Marx, Harlie L. Smith.

Brotherhood Convocations

Disciples of Christ Facing World Crisis

ONE of the most important series of meetings ever attempted by the Disciples of Christ, a series of approximately twelve Brotherhood Convocations, will have begun when these words appear in print. The first Convocation was called for Peoria, Illinois, on November 14 and 15, this to be followed by four other meetings before Christmas and probably five or six planned for January, 1941.

The purpose of these special meetings is to meet the issues of Christianity in the world crisis and to create a new spirit in our brotherhood through the consideration of the total Christian task, the status, needs and emergencies of the world causes and Christian stewardship.

The Convocations for which definite arrangements have already been made, together with the announced dates are as follows:

1940	
November 14-15	Peoria, Illinois
November 18-19	Richmond, Virginia
November 26	Lexington, Kentucky
November 28-29	Akron, Ohio
December 2-3	Des Moines, Iowa

1941	
January 13-14	Kansas City, Missouri
January 16-17	Dallas, Texas
January 20-21	Los Angeles, California
January 23-24	Oakland, California

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Church Board Members and Laymen—who are concerned with live issues of church life and who take seriously their responsibility.

Women—who feel a responsibility in the vital affairs of world Christianity.

The total membership of the church—who want to hear a voice of confidence and faith in support of the Christian way in a world of chaos and distress.

Youth—who are earnestly seeking and are endeavoring to make a better world.

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World Call

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Circulation Corner

Words cannot express how much I appreciate my WORLD CALL. It is such a grand, good magazine I do not want to miss a copy. I would not be without it for anything. I enjoy it so much. Always a friend to WORLD CALL and its workers.

—MRS. J. O. HAYDEN

Chatham, Virginia

Special Recognition

An award will be made at the International Convention at St. Louis in May to the church receiving the highest rating in World Call's Legion of Honor which closes December 31, 1940. Likewise an award will be made to the church which had the greatest number of subscriptions during the missionary year, closing June 30, 1940.

"Angelica's Business"

That is the title of the new play prepared by Mrs. Mary Butchart for World Call Week, January 26-February 1, 1941. Seven woman characters are required. World Call Secretaries may secure copies from the Publication Office of WORLD CALL. A list of other materials for World Call Week has been sent to World Call Secretaries.

We had a district convention at Sikeston some time back, and the Team was afforded the opportunity of looking over the sharecroppers project which was written up in WORLD CALL of April 1940. It made not only that issue live again, but showed that the WORLD CALL is touching on live issues.

—JOHN STUART MILL.

Kansas City, Mo.

We always enjoy every part of WORLD CALL and find it so helpful in our work, but we especially appreciate your treatment of the migrancy problem in recent issues.

—TOM O. PARISH.

El Dorado, Kansas.

Changes of address should be received by the eighth of the month preceding issue to be sent to new address. Give both the old and the new address when requesting change.

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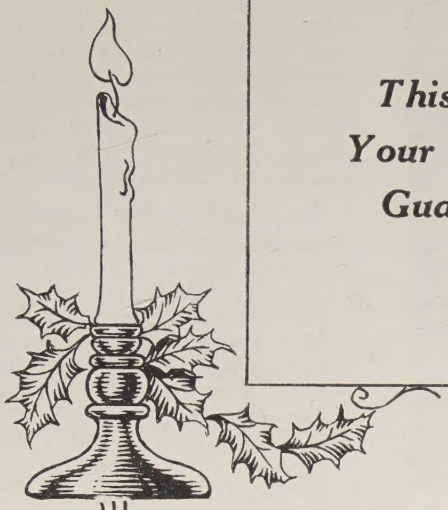
Merry Christmas and Happy New Year



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The Threshold

Our Cover

OUR Christmas cover is from a photograph by the Harold M. Lambert Studios of Philadelphia. The figures in the subject are part of an itinerant display treating the life of Christ from birth to crucifixion. Some of the little figurines were carved from wood by the Passion Players in Oberammeragau, Germany. Others were collected by European travelers and subsequently donated to the display.

World Call Week

The week of January 26 will be observed as World Call Week. An increasing number of churches use this week or some part of it to present WORLD CALL as a magazine devoted to the total interests of the church at home and abroad. For suggestions for the observance of World Call Week write Mrs. O. S. Murphy, 222 Downey Ave., Indianapolis, Indiana.

1940 Handbook

Under the editorship of Virgil A. Sly there has just come from the press *The 1940 Handbook of The United Christian Missionary Society,* a remarkably useful and attractive book of 192 pages. Two years ago Mr. Sly edited the first *Handbook,* which received a warm welcome from hundreds of friends of the cooperative missionary and educational work of the brotherhood. The present volume is a decided improvement on that excellent publication. It sells for 15 cents and may be secured from The United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

Churches of Congregational Order

During recent years there have been held several conferences among representatives of American churches of the Congregational order—Baptist, Congregational-Christian, and Disciples of Christ. Representatives of the Disciples group were appointed by the International Convention, though there has been a desire to keep the conferring group informal and unofficial. The Association for the Promotion of Christian Unity has cooperated with Congregational and Baptist Boards in publishing in a book of 122 pages fifteen papers exchanged by writers of the three communions. Each writes on one of the following themes: The Faith and Its Creedal Formulation, The Church, The Sacraments, The Ministry and the Priesthood of All Believers, and Polity in the Light of Christian Democracy.

The papers indicate the similarity of the beliefs and practices of these three

congregational bodies. They reveal also their points of difference. Disciple writers are Dr. C. E. Lemmon, Dr. F. D. Kershner, Dr. Finis S. Idleman, Dr. W. E. Garrison, and Dr. F. W. Burnham.

Copies of *The Witness of the Churches* may be had for 35 cents from H. C. Armstrong, Box 556, Anderson, Indiana.

Home Missions Publications

Our Shifting Populations is the title of a booklet composed of radio addresses by Mark A. Dawber, published jointly by the Home Missions Council and the Council of Women for Home Missions, 297 Fourth Ave., New York City, at 25 cents. It is made up of fourteen excellent articles on this important theme. It has been strongly commended by Willard M. Wickizer of the home missions department of the United Society.

Mr. Wickizer also calls attention to an excellent pamphlet on *Training the Devotional Life,* by Dr. G. Edwin Osborn, of Enid, Oklahoma. This sells for 5 cents a copy, $4.50 per hundred, and may be had from The United Christian Missionary Society, Missions Bldg., Indianapolis, Indiana.

Week of Prayer

Each year during the first full week of January, there is a world-wide observance of the Week of Prayer. Next year the dates are January 5-12. All churches, except those of the Roman Catholic faith, join in this observance. It is a global fellowship.

The series of topics for next year has been written by Dr. Robert E. Speer. The theme about which the daily topics are written is, "Christ the Answer to the World's Need." The daily topics under this general theme are:

Jan. 5—The World and Its Need of Christ
Jan. 6—The Sufferings of the Nations
Jan. 7—The Sufficiency of God
Jan. 8—Jesus Christ Is the Answer
Jan. 9—The Responsibility of America
Jan. 10—The Church and Its Business
Jan. 11—The Gospel for Today
Jan. 12—The Coming Kingdom

During the Week of Prayer and afterwards the churches are requested to enroll every Christian possible in a World Fellowship of Prayer.

The Week of Prayer booklets may be ordered from the Department of Evangelism of the Federal Council, 297 Fourth Avenue, New York, N. Y., at the rate of 5c per single copy; less than 50, 2c each; $2.00 per 100; $9.00 per 500 or more, postpaid.

Foster Homes for European Children

The movement for providing homes in America for European children for the duration of the war, as a means of saving them from the mental and physical danger of bombing, is going forward with the active help of leaders in the various churches. Hearths and hearts are both being opened to child evacués from war-stricken Europe. In hundreds of homes already these young visitors are finding safety and happiness with foster parents.

Already 200,000 children have been registered in Great Britain by anguished parents ready to make any personal sacrifice to save those young lives. In America efforts to rescue the children are coordinated through one central, national organization, the United States Committee for the Care of European Children, 215 Fourth Ave., New York City.

The Committee has the advantage of the existing facilities and sympathetic assistance of a large number of cooperating bodies. At present there are more than 175 local agencies set up in important cities all over the United States. The Committee has on its staff, on loan from the United States Government, experts from the Children's Bureau. It has also the cooperation of the outstanding child welfare and social service groups in the country. The standards of child care set up by the Government are being followed in all cases, and the Committee's experts in all cities are interpreting those standards for prospective foster parents.

With each day's new horrors new names are added to the last total received here of 200,000 children, ready and waiting to sail to America. That the need will be met no one doubts. America is Christian enough to care for the little ones whom Christ loves so well.

—DR. S. M. CAVERT.

WORLD CALL

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VOLUME XXII DECEMBER, 1940 NUMBER 11

The Tribulations of a World Church

HAD those who framed the challenging aims and emphases of the Five-Year Program of Advance of the Disciples of Christ in 1936 been able to look four years into the future they could not have selected an emphasis more appropriate for this present year of Our Lord than that which was adopted—*The Church in Its World Mission.* Nationalism was never more prevalent, more aggressive, more truculent than today; but neither was the true internationalism of the Christian fellowship ever more real than just now. And thoughtful people know that, despite the strutting and spluttering of the prideful upstarts of a narrow nationalism, tomorrow's loyalty—if humanity is to survive—belongs to this larger ideal of human brotherhood. This is the faith of the church—the faith which leads it on, the faith by which it lives, the faith by which it is enabled to endure. The World Church is not without its tribulations, but they are tribulations that bless because they are the companions of an ideal to which the future inevitably belongs.

The World Church in Germany

IN 1933 there came into power in Germany a group of men determined to make over all of German life and thought into a narrow, nationalistic mold. Everything was to serve the ends of the purposes to which this small group gave allegiance. This was to be true of education, of philosophy, of art, of science, of statecraft. It was to be true of religion, as well. Christianity, like every other force in the nation's life, was to be done over and made subservient to the new idea of National Socialism. Thus the Old Testament was to be discarded, because of its Semitic origin. Thus, too, Jewish references and implications in the New Testament were to be deleted. Likewise, the independence of the church, the custodian of the Christian gospel, was to be attacked by efforts to take over its organization by trickery or by force.

It is a tribute to the vitality of religion that the most effective resistant to the program of the German Nationalists was the Christian Church. The Jewish scientist, Albert Einstein, was not discussing pretty pleasantries but stating indisputable fact when, after disposing lightly of the efforts on behalf of freedom on the part of the universities, the press and the intellectuals, he declared: "Only the Christian Church opposed the fight which Hitler was waging against liberty." How real that opposition was is a matter of record. On the last Sunday in June, 1937, the Editor of WORLD CALL heard Martin Niemoeller preach his last sermon from the Dalhem pulpit, and on the following morning heard him and other distinguished leaders of the German church discuss the principles back of the Nazi's controversy with the Christian religion. Three days later Niemoeller went to prison. Those who heard him and his comrades give ominous voice to their convictions on that now historic day, count him and them as partaking of the tribulations of a World Church as they recall their calm, unafraid insistence that the Christian religion must rise above limitations of race and nation. These men were supported by thousands within the German church. That support continues to this day. These valiant souls are of the fellowship of humanity to which the future belongs. When we think of the World Mission of the Church and when we think of the World Church we think of them—the World Church in Germany.

The World Church In Japan

SOBERING word from throughout the world comes today with almost every communication which touches upon the affairs of men and of nations. Not the least sobering in recent weeks and months has been the word which has come from Japan and the Japanese Christian Church. With the development of an aggravated form of militaristic nationalism —a development for which American exclusionist policy must bear large responsibility—great pressure has been brought upon the forces of the Christian religion. This pressure found expression in the Religious Bodies Act passed last year and just now coming into operation. In an effort to bring the church into the "new structure" certain requirements had to be met. Among other things a united church was decreed and a day set for its organization. This important step and its significance for the Japanese churches established through the missionary endeavor of the Disciples of Christ are discussed briefly in this issue in an article by Mrs. R. A. Doan. As Mrs. Doan indicates, information available is as yet very meager, and the situation is one calling for an attitude of sympathy and trust on the part of American Christians toward their Japanese brethren in their hour of tribulation.

The exact nature of this enforced form of "church union" and the grouping of smaller bodies within the larger are not known. The most likely interpretation appears to be that the union is a form of federation,

allowing for a considerable measure of freedom of action within each constituent body. It seems certain that church bodies with less than 5,000 members (such as the Disciples of Christ), if they are to continue, have no choice but to be grouped with others within the federation. It is to be remembered that by Japanese law non-Japanese can no longer participate in the decisions of the church. Missionaries already on the field may remain and will serve under Japanese direction. Such direction will doubtless be exercised with customary Japanese courteous consideration, but it will be real, nevertheless. From now on the important decisions of the Japanese church will be made by the Japanese themselves. This new situation may be disturbing to some. It ought not be so with Disciples of Christ who have traditionally adhered to the principle of absolute autonomy for the local church. If self-direction is good for a church in America, who will deny that it may be good for a church in Japan? Such self-direction includes the right to make mistakes, just as American churches have that right and have frequently exercised it. It includes the right to be wrong and yet to continue in the fellowship and love and essential confidence of the Christian brotherhood.

Even from the limited information available it is apparent that Japanese Christians face stern realities of which others are unaware. It seems likely that the choice they are making is one which involves either submitting to certain structural adjustments or of ceasing to function altogether. It is reported that some mission groups have elected to cease their work, unless it may perchance turn out that they will be regarded as so small that the Government will overlook them. This latter would appear to those acquainted with the mind of the Japanese military to be a vain hope. No one, however, will question the honesty of such groups. Once before Christianity had made a start in Japan, but was driven out in a period of persecution. It is not surprising, then, that most of the Japanese Christians are choosing a way of apparent yielding, while still maintaining their existence and the privilege of Christian witness. Some have already suffered through following such a course. These, too, are deserving of the sympathy and confidence of their Christian brethren around the world. These, too, know of the tribulations of a World Church. These, too, are conscious of a sense of a broad fellowship. When we think of the World Mission of the Church and when we think of the World Church we shall think of them—the World Church in Japan.

Brotherhood Dinner and British Missions

ANNOUNCEMENT that in the Brotherhood Dinners to be held on February 19, offerings are to be received for support of the foreign missionary work carried on by the British Churches of Christ, will be welcomed as affording opportunity for a fellowship greatly desired. The exchange of fraternal delegates between the International Convention of Disciples of Christ in America and the Annual Conference of Churches of Christ in Great Britain has resulted in a deepening of the ties of kinship between the two groups. Knowing of the vast problems faced by our British brethren in these days of war, many American Disciples have wished for some practical means for expressing their concern. And now that word comes of the difficulty with which the British Churches of Christ are trying to carry on their work in India and Siam that practical means is at hand. The result should be an unprecedented brotherhood-wide response of generosity and love.

Benevolence Goes On

HUMAN beings are so constituted that it is not especially difficult to persuade them that there is no need for their measuring up to obligations which carry with them financial responsibility. Accordingly, it was not surprising that when the government expanded its conception of charity and social service and social security, there were voices that counseled a lessened giving to the work of Christian Benevolence because of what was deemed a lessened need. No informed person can any longer question the fallacy of such counsel. If any doubts remain, we commend the reader to a consideration of the article in this issue by Miss Louisa Fitzsimons, setting forth the relation of the church and state in this work and indicating the service rendered by the church which cannot be done by the state.

Nehru Arrested and Sentenced

IT is apparent to students of international affairs that the British censorship in India is more strict and comprehensive than that in Great Britain itself. Papers arriving from India usually reach America about two months after publication and leave much to the imagination. Dispatches to the American press and press associations tell almost nothing. Without doubt the most important word received from India in recent months came in a meager cable from New Delhi on October 31, stating that Pandit Jawaharlal Nehru, former president of the Indian Congress, had been arrested that evening following a meeting with Gandhi. He was later sentenced to four years in prison. Next to Mr. Gandhi, Nehru is by far the most influential leader in India today and many would not except Mr. Gandhi. A man of wealth, culture, keenness of mind, and high integrity, Nehru has so given himself to the cause of Indian freedom and democracy as to bind the people to him, especially the peasants, youth and intellectuals. He is no cheap sensationalist but a man of rare dignity and reserve. It must be regarded as a serious reflection upon the quality of British leadership in empire affairs that their answer to the "pacifist" speeches of a man like Nehru is imprisonment. This spokesman for democracy has no sympathy with the enemies of Britain. He and his followers would gladly serve the cause of democracy with Britain, but they want to be assured that democracy for Britain means democracy for India as well. Britain can win India as a friend. She cannot hold her as a vassal.

New Phases of Benevolence

By J. ERIC CARLSON*

DURING the year which closed June 30, 1940, the National Benevolent Association took three important steps in an effort to meet more adequately the needs of those who look to us for help in their time of distress.

For a long time those responsible for the administration of our brotherhood benevolent program have seen the need of making some provision to care for those aged members of the church, who, because of their physical condition, are not eligible to enter one of our present Homes for the Aged. Time and again we have been compelled to say "no" to a needy person who required special service which our Homes are not equipped to render.

Hospital Addition

It is with great satisfaction that we are able to announce a beginning in this type of service. During the year mentioned there has been completed a hospital addition to Sarah Harwood Hall, Dallas, Texas, which is designed to serve a limited number of aged women who may require constant hospital care. One important feature of this hospital is an elevator which makes it possible to take wheel chair patients out in the abundant Texas sunshine. Another feature of the hospital is an emergency treatment room which may be used for the children as well as the aged women in the Home.

This addition is a gift of the Lida C. Wells Bible Class of the East Dallas Christian Church, a group of devoted women who, many years ago, saw the need for this hospital and began a fund with which eventually to build it. The hospital stands today as a worthy testimony to their faith, vision and consecrated effort. The hospital committee of the class was composed of Mrs. Arthur Evarts, chairman; Mrs. A. A. Terry, treasurer; Mrs. H. Leslie Moore; and Mrs. R. J. Thorn. The teacher of the class is Mrs. L. N. D. Wells, wife of the pastor of the church.

'Teen Age Boys

A second important step made during the year was the building of Stockton Hall for 'teen age boys at the Christian Orphans' Home in St. Louis, Mo. This modern fireproof building, named in honor of the late R. H. Stockton, whose generous bequest made possible its construction, was built to meet a pressing need.

For a number of years it has been apparent that changing conditions in the economic life of our country were affecting our work for children. During these years it has been increasingly difficult for us to make a suitable plan for our older boys and girls, and, therefore, more and more of them remained in the Homes. With our present limited equipment we were not able to care adequately for the older ones, yet this is the time when children require infinite patience and most careful guidance.

That we might better discharge our responsibility, it seems desirable to have a separate cottage for older boys as well as for the older girls. The first of these cottages has been built in St. Louis, as mentioned above. This is a completely equipped unit of the Christian Orphans' Home, presided over by an efficient matron. In addition to dormitory facilities, there is a beautifully furnished living room, dining room and kitchen. Here the boys are taught the rudiments of housekeeping; also the fine points in preparing and serving meals. The basement of the building serves as a recreation center for the boys, with ample space for games.

J. Eric Carlson

We are convinced that the importance of this new type of service for 'teen age boys and girls cannot be overestimated. Here is a method of conserving the training of earlier years in the Home, and in many instances is a determining factor in the future lives of these children. We hope that it will be possible for us to build such a cottage at each of our Children's Homes as our work expands and our people increase their support.

Stony Lake Girls Camp

A third important step forward in Benevolence during the last year was the purchase of a fully equipped camp for girls at Stony Lake, near Shelby, Michigan, by the Cleveland Christian Home. This camp consists of twelve acres of grown-over dune land. There are five buildings on the grounds, a large unit housing the living room with its massive fireplace, the dining room, kitchen and storage rooms; two buildings serve as dormitories providing adequate bedroom facilities for forty-five girls, the laundry and the garage. The land around the buildings is sodded and is ideal for games. Farther back on the property

(Continued on page 12)

* General Secretary of the National Benevolent Association of the Christian Church.

Paraguay, Land Of Poverty and Promise

By WILLIAM F. ROTHENBURGER*

"ADJUST your seat belts," calmly ordered the steward as the Pan-American Air Liner gracefully began to dip from an altitude of eight thousand feet above jungles, forests, rivers, and farm lands. Soon a dozen passengers landed in Asuncion, Paraguay. It is of historical interest to remember that this quaint old capital was founded in 1526, just ten years after Sebastian Cabot set foot on this wild, unknown inland of South America and almost a hundred years before the Mayflower landed on our shores.

Population

Paraguay once had a million population composed of Guarani Indians, Spaniards, and Mestizos, as the mixed race is called. But the terrible war of 1865-1870, led by the French-trained, Napoleon-inspired dreamer of empire, Francisco Lopez, against the Triple Alliance of Brazil, Uruguay, and Argentina liquidated the male population and reduced the total number to 238,000 utterly impoverished people. Again in 1935 the war with Bolivia to get possession of the Gran Chaco area took its toll.

The present population of about 800,000 is composed of the three strains mentioned above with the later influx now quoted roughly as follows: twenty-five thousand North Americans and English each, about one thousand Jews, five thousand Mennonite Refugees from Russia, twenty thousand Germans, besides Italians, Argentines, and a score of other races in lesser numbers.

Economics

With the possible exception of Bolivia, no other country in the south land even approaches the economic embarrassment of this little republic. Some of the reasons for this poverty are: the absence of an outlet to the sea, poor transportation for its products, impossible roadways, and undeveloped resources. Besides, perpetual war debts and reckless borrowing from foreign powers, including the United States, have mortgaged the future of a race yet unborn.

Wages Low

There are few, if any, rich. Wages are pitifully low. House servants can be had for one thousand pesos (three dollars) per month and day laborers for from six to ten dollars per month. Government school teachers receive fifty-two cents per hour for part or full time, and other wages are in proportion. Labor unions are encouraged by the government. It is said that this situation, plus the exorbitant wedding fees demanded by the state church, result in many common-law marriages in the poorer sections.

Religion

To such a situation Evangelical religion, as Protestantism is more properly called there, came only a few decades ago. Today, besides the state church which is Roman Catholic, are such evangelical bodies as the Southern Baptists, the Plymouth Brethren, the Samaritans, the Salvation Army, the Pentecostals and Nazarenes, the Disciples of Christ, the Seventh Day Adventists, the New Testament Church, and the Mennonites, mentioned above.

About two decades ago, Mr. and Mrs. C. Manly Morton were sent by the Disciples to open a school, thus using the educational approach to evangelization. Education is one of the greatest needs of the people, since only one-fifth of them can read and write. A keen thirst for knowledge is indicated by the fact that in Asuncion alone there are fifteen hundred young men attending night schools in an attempt to lift themselves above their surroundings. Paraguay is hungry for education beyond that which the state can afford to provide.

Education

When the Disciples showed evidence of progress the Methodists graciously withdrew in their favor. After twenty years of hard toil, Colegio Internacional is a well-established institution with a campus covering eight and a half city blocks, a boys and girls dormitory, administration and recreation buildings, and a manse. It has a student body of three hundred and fifty, about a fourth of whom are boarders. These rugged youth from all types of homes, including sons of presidents, listen reverently to grace at table and the reading of the Bible, thus getting a demonstration of the Christian attitude toward family life and social intercourse. Bible study is a required part of the curriculum. Some of these students remain in the boarding school from the lower grades until graduation from the college, during which plastic period of

Dr. Rothenburger (center) and group of teachers at Colegio Internacional

* Dr. Rothenburger, who is pastor of Third Christian Church, Indianapolis, Indiana, and Chairman of the Board of Trustees of The United Christian Missionary Society, recently returned from a trip to South America.

Entrance to New Christian Church at Asuncion

growth they are bound to acquire the Master's spirit of service. Neither is the word "Internacional" a misnomer, for today the student body contains twenty-seven different nationalities.

The faculty consists of thirty-three full and part-time teachers, nine of whom are our missionaries. The wage scale of the nationals is forty cents per hour, or twelve cents below the wages of government teachers. The writer was informed upon inquiry that this disparity had caused some unrest and an occasional loss of a good teacher. "Tell the home board," said they, "that it would require an additional six hundred dollars a year to match the government's salary scale," which sometime should be done. As we inspected the buildings and stood face to face with some much-belated repairs about which the visitor asked, the reply was that "the annual allowance of $150 for the upkeep of six buildings is wholly inadequate." This has proved to be false economy. But where is the money? We at home have the answer. In spite of all this, Dr. George Howard, a native Latin American, informed the visitor that Colegio Internacional sets the academic pace for every educational institution in Paraguay.

The Church

Of course, it was held from the beginning that the fruits of Colegio Internacional must be Christian character going out into business and professional life, into the service of the state, and to the building of Christian homes. To this end a service of worship has been conducted regularly in one of the dormitory halls. Attendance has been compulsory on the part of the boarding students. To see these leaders of tomorrow assembling for worship on a Sunday morning is a sign of promise and a sight not to be forgotten. Malcolm L. Norment is the pastor of the flock, while the other well-trained and consecrated missionaries have constituted a solid substance on which to build the visible church.

August 4 was a happy day when the new and beautiful church building designed by A. F. Wickes of the Church Extension Board was dedicated. As a representative of The United Christian Missionary Society, the writer was drafted to preach the morning sermon in English. In preparation for the formal dedication, Dr. George Howard, called by some the E. Stanley Jones of South America, and master of the Spanish language, was generously loaned by the Methodists for a two weeks' preparatory work, speaking in the downtown theatre and calling the attention of the city to the coming event. With every seat filled with missionaries, a few other evangelical well-wishers, students, and prominent citizens, he preached the dedicatory sermon in the afternoon using the Spanish tongue. In the evening, the modest and consecrated pastor, who was master of ceremonies throughout the day, held a conference with thirty young men who came to learn more about Christ and his church. With this beautiful, snow-white temple on a tropical campus so vibrant with young life, to radiate the spirit of God and to conserve the fruits of Christian education, personal evangelism, preaching, and the daily labors of our missionaries, there is every reason to believe that we will all be gladdened by the news of a growing congregation of Christians in this needy interior.

Leper Colony

About a hundred miles to the southeast of Asuncion, near the village of Sapucai, is the Leper Colony in which we, too, have been interested. Its three hundred fifty patients are distributed over six hundred acres of land, according to the stages of the dread disease. There is great need for soul ministry as well as for the healing chaulmoogra oil. Hoping to stabilize the work, advance the sanitary and medical status of the colony, but above all to bring spiritual hope to these unfortunates, we called on President Estigarribia with the proposal that we would furnish a competent physician to live at the colony provided the government would bear the other overhead expenses. The president expressed interest in the project and said he would take the matter up with his Minister of Finance. Unfortunately, before the contract was consummated, the news was flashed around the world that the president of Paraguay, hero of the Chaco War and former ambassador to the United States, had met death in a plane crash. Whether the

(Continued on page 12)

"The Year Has Sung a Wistful Song"

By BESS WHITE COCHRAN*

FACTS and figures can lie outrageously. They can give us a false sense of security or of alarm.

According to accepted standards, the year which closed on June 30, 1940, was another banner year in many respects in the life of the National Benevolent Association. Many satisfying gains are recorded. Our ledger books attest to it; our annual report reveals it; our pride proclaims it. In short, the National Benevolent Association had a successful year. But to help those in need is a natural impulse, and we who obey it deserve no particular credit. Beyond facts and figures lie deeper realities.

In the twelve Homes of our brotherhood maintained through the National Benevolent Association, we served 1,152 needy old people and children during the year. Surely this is demonstration to the world that behind the grim gothic exteriors of our churches and beyond our seemingly heavy organizational machinery, a warm heart was beating in the church and love was still a radiating force in its life — whatever the immediate evidence to the contrary.

Playing about the figures in the year's report are the lights and shadows of human joy and suffering. The most significant item is the number of people needing assistance and whom we were unable to help. The total number of children is 499; and while the reasons for their refusal are varied, the greatest single reason is that we simply did not have enough room to take them in. In some cases the child was found to be not eligible; in other cases he could be better served by some other agency, or by immediate placement in a foster home. Some children are definitely unsuited to life in a large Children's Home, and their admission results in a wrong both to them and to the institution. The fact remains, however, that among the destitute children knocking at our doors for whom the doors did not open, many could have been received if room and funds had permitted. That is the heartbreak in the figures.

Similarly, the full story of pathos in the lives of destitute aged people who sought admission to our Homes for the Aged is not told in the figures of those now on the waiting list. That number, 48, represents only those who have the hardihood and financial resources to continue caring for themselves somehow until room is available. And since few vacancies occur in our Homes for the Aged except by death, it is extremely uncertain when space will be available, and the "wait" is prolonged sometimes for years. For every aged man or woman who is in a position to "wait," there are literally scores of equally deserving and needy aged people for whom immediate help is essential and who are forced to cast about and accept it from any source obtainable.

Actually, we can never have a "successful" year as long as a hungry person is walking our streets. We can never boast of "satisfying gains" as long as waiting lists excel us in that regard. It is stimulating to know we are going forward, and inspiring to realize we are each year alleviating more suffering and distress. But our progress is a source of justifiable pride only when it is tempered by the constant challenge of ever receding goals. May we never become "as still and sure as a cathedral in

Highlights in Benevolence
(July 1, 1939 to June 30, 1940)

Children served during the year	*858*
Aged people served during the year	*252*
Mothers cared for during the year	*42*
Total served	*1,152*
Children uniting with the church	*50*
Children applying not received	*499*
Aged applicants on waiting lists	*48*
Deaths in Homes for the Aged	*30*
Receipts from the brotherhood	*$188,816.58*
Annuity gifts received	*$31,135.00*
Bequests to the work received	*$87,956.86*

* Director of Publicity for the National Benevolent Association of the Christian Church.

Prayer's Answer Comes

By GRACE F. GUTHRIE

DEAR GOD, who trusted me to be his mother
Gave all he means into my trembling care,
This is my need, deeper than any other
This is my prayer:

Take from my heart its selfish dream of choosing
Of pouring plastic clay into a mold;
Let me be but a ladder for his using—
To place and hold.

That he be free to find you, though your leading
Point roads my shrinking feet have left untrod;
But close, close to the world's great heart of needing
Meet him there, God.

. . . . . .

Today you met him. Holy as your altar
His place—and Liberty's, where death ran red—
But must boys die, O God, nor wait, nor falter,
That wars be fed?

At the Christian Orphans' Home, St. Louis, where this picture was made, the daily flag-raising is an inspiring ceremony for all the children, from older boys to tiny tots.

Adequate Defense Against Need —*The Church's Part*

By LOUISA FITZSIMONS*

HELPING people in need is in the great American tradition an accepted part of our life since the very earliest days. It is the job of all of us as individuals and as groups, as public and private agencies, as church and secular associations. And it is important to recognize that the long-term objectives of all welfare agencies are the same, though some of us move toward them by one road and some by another.

One of these objectives is to provide now for immediate and urgent needs—to care for those to whom want and suffering have already become bleak realities.

A second and probably even more important objective is to prevent future need—to forestall, in so far as possible, all the varied hazards which otherwise may bring people to want and dependency. No individual and no family can combat these dangers single-handed. To set up anything like an adequate defense, all the people of the country must stand together for mutual defense. In this program church agencies play a vital part.

Yet setting public agencies on one side and private agencies on the other is meaningless. You cannot build a Chinese Wall between them because both are concerned with the welfare of the family, with the security of the aged, with safeguards for childhood, with protection against illness and disease, and with other nation-wide social problems. The line where they divide—and that, of course, means also the line where their services must meet and supplement each other—cuts across all these human needs.

The area of public social service is large; it has increased enormously in recent years. But it is not all-inclusive. Nor can it ever be. The fact that these public services have grown has not reduced, much less wiped out, the need for the services which only voluntary private associations, such as church agencies, are equipped to give. Their very nature makes their opportunities more diversified, more specialized than those of public agencies—and, by so much, harder to define.

Church organizations and Benevolent Homes can give more thought than can government services to the individual needs that cannot be fully met by any broad public program. Sometimes individuals or fam-

* Representative, Social Security Board, Washington, D. C.

ilies may not fit into any of the legal "categories" through which government service operates; but they may need help just as desperately as those whose circumstances conform to the more generalized pattern. Not every needy old person or child is eligible for public aid. Others may receive some help from public sources but not enough.

Suppose, for instance, that an aged person has an income which assures his basic security. For the purpose of this example, it doesn't matter whether the source of this income is personal savings, public assistance, or social insurance. We'll take him as he is, with just enough money to provide, with careful budgeting, for his modest needs—food and clothing and shelter. Perhaps he has a home of his own or a grown family with whom he can happily live. If so, well and good. But what if he has neither home nor family? How and where will he find a way to live in the peace and comfort to which old age is entitled?

The provision of healthful, comfortable living quarters for unattached old people is a major problem, and one that may possibly become even more urgent, since the proportion of older people is going to increase for some years to come. It involves many questions which both private and public agencies might well explore further. They can aid older people to make individual living arrangements; and—what is perhaps even more necessary—they can take the lead in the further development of community living provisions for them. For old people who might otherwise be compelled to live alone, joining with others like themselves in a home that is truly *theirs* has genuine value.

Aid to dependent children—in spite of its extension since the Federal Government came into the program—is subject to limitations. It cannot contribute to his care unless he is living with his mother or some other relative. What if a child has no relatives? He is still entitled to a normal, wholesome home, even though aid cannot be given under Federal-State provisions. And what if the child's relatives are not able to provide a reasonably good home? We certainly do not wish to return to the rigid standards of the past—but neither do we wish to leave children with relatives solely because that is the only way to get money for their care. In addition to the many supplementary services for which families with dependent children will probably continue to look to church Benevolent Homes, there is thus a critical need at this one point—in providing for children who, for one reason or another, cannot be cared for under the Federal-State program. There are hundreds of thousands of these children in this country today.

Another point at which private agencies can render invaluable service is in the pioneering field. Because private agencies, such as church groups, are more mobile and flexible than public agencies, they are in a strategic position to act as laboratories and as demonstration units for experimentation and application of new techniques. As pathfinders and pacemakers, they can break the ground for more effective service throughout the whole field, public as well as private.

Church agencies and other private associations still have a very large and a very important area to occupy. The assumption that increasing government interest in welfare means decreasing voluntary interest is false, both in fact and in principle.

The work of both public and private agencies must have the same roots — an understanding of people and their needs, as individuals and as members of the community. But from these roots they should develop distinctive services—services with interlocking, but not overlapping, branches. In so far as we can do this, we may look forward to the balanced, well-rounded growth of social welfare as an organic whole.

New Phases of Benevolence

(Continued from page 7)

is the play ground equipped for baseball, kick ball, volley ball and basketball.

A carefully planned and ably supervised program is carried on each day the girls are at camp, which includes handwork, housework, work on the camp site, recreation, rest and training in the devotional life. Each afternoon, weather permitting, two hours are spent frolicking in the waters and upon the beach of beautiful Lake Michigan.

A unique feature of the camp is its front fence, which is built entirely of old buggy wheels of uniform size, each painted white. These wheels have been assembled from various sections of the area served by the Cleveland Home.

We hope soon to be able to secure similar camps for the children of all of our Homes.

Paraguay

(Continued from page 9)

new leader, an army general, will be equally interested in this noble project remains to be seen.

Dividends

A close-up of this difficult but promising field moves one to ask such questions as these—where could the Disciple women of Ohio have invested in real estate to a better advantage than in that spacious tropical campus; where could they have chosen to use Jubilee money for a nobler purpose than in Mary Lyons Hall as a dormitory for girls? Where could Miss Cynthia Allen have erected a building to a more sacred cause than that of Christian education which is carried on in the Allen-Stone building; and where could Mrs. Frances Allen, also from Ohio, have placed her funds to yield such interest rates as that seen in the enriched life emanating from the boys' dormitory or from the beautiful white temple of worship which she helped the Foreign Society to make possible? Yes, where could ten well-trained and consecrated people invest their lives more fruitfully than here? Thus, by matching consecrated money with consecrated personalities for the one purpose of demonstrating the Christ way of life among a worthy people, Paraguay is entering the dawn of a better day.

Why Missionaries Went Back

By C. A. BURCH

EDITORIAL NOTE: Clarence A. Burch is a missionary to China with The United Christian Missionary Society. When the Japanese captured Hofei, where Mr. Burch was stationed, he remained to protect as best he could the Chinese who were not able to leave. For almost a year he carried on alone, finally coming down with typhus. The accompanying picture was taken by the Editor of WORLD CALL in Shanghai last year as Mr. Burch was recuperating there. He is now on furlough in the United States.

MANY readers of these lines will have read in the October WORLD CALL, the article by Harold E. Fey, "Communion in Nanking," which paints a black picture of the destruction and ruin in that city and tells some of the terrible things which happened there. We who saw the Japanese planes overhead, who heard the explosions as the bombs fell, ministered to the mangled bodies brought to our hospitals, gave aid to victims of a brutal soldiery, labored to rehabilitate the devastated homes and bring relief to tens of thousands of refugees in the Yangtze valley, would not wish to minimize the darkness of the picture painted. The present writer wishes to relate something of what went before and lies behind the beauty of that communion service which Mr. Fey attended, the story of the work of more than two years since the fall of Nanking.

When missionaries of all communions returned to join the little group of those who had remained to carry on refugee camps and protect life and property, they found much on the physical side to discourage but also much to stimulate and hearten them. They learned of the five hundred refugees on the Drum Tower Church compound who continued to worship regularly in spite of the destruction and terror about them; of other congregations that had not forsaken the assembly of themselves together; of faithful pastors and teachers who by unfailing patience and tact in the face of brutal treatment and rebuffs had saved the lives of many and prevented wanton destruction of remaining equipment in churches and schools.

Varied Work of Missionaries

Little by little, furnishings, hymn books and Bibles were salvaged, churches repaired and services reopened. Every church was soon crowded at all services; make-up classes, opened for the thousands of children without school opportunities, soon registered in such numbers that it became a serious problem to provide enough teachers as well as textbooks and classroom equipment. Every second of the missionaries' time was occupied. In addition to their church work, many gave time to the activities of the International Relief Committee, which in 1940 gave rice to no less than twenty thousand families with no able bodied men between the ages of 18 to 50, as well as to numerous church relief projects.

Classrooms Overflow

The Wesleyan Church near South Gate had lost its roof through fire caused by Japanese incendiaries, but cement floors had prevented its entire destruction. How the missionaries renovated this building, opened services, classes for women and children, a daily eye clinic with an average registration of one hundred, is a fascinating story. Two hundred people have been baptized in this church alone since it was reopened. Fires had also destroyed the Mary Kelly Woman's School Building and the roof of the adjacent Boys' School Building, but the Indiana building across the Chung Shan Road had suffered very little. There Mr. and Mrs. James McCallum and Mrs. Edna Gish assembled a little band of teachers who had fled to the country before Nanking was captured. Soon the classrooms were filled with children all the way from kindergarten to second year of junior high school, and all the buildings were humming with activity from dawn 'til dark. Partitions were removed from the top floor of the Social Center Building to provide a worship auditorium seating 350, which proved all too small. Two hundred and fifty people have been baptized since our South Gate services were renewed.

Nanking Survey

Just before leaving Nanking this year, the writer made a survey of the 27 Christian churches of all communions in Nanking with the following findings recorded:

Total church membership before occupation in 1937..2,834
Membership after occupation..... 767
Baptized since return of missionaries.....1,749
Present membership, including some who returned...2,588

This great influx of people into the churches, with the majority under twenty years of age, necessitated special training classes in Bible, Church Membership and Program, and the Duties of a Christian. Classes in singing were opened in all the schools and choirs were organized. The Nanking Church Council with the aid of Nanking Seminary sponsored a series of ten week Saturday afternoon institutes to train church officers, Sunday school teachers, and leaders of Christian groups. About a hundred and fifty were registered in each institute, and most of the missionaries in Nanking taught one or more courses or helped in other ways. The entire group was enrolled in the singing class which trained these new Christians in the great hymns of the church.

Today the churches of Nanking have the best

trained choirs and the finest congregational singing in their history. Last Easter a great union service was held in the largest church in Nanking, which proved inadequate to accommodate all those who came, and the combined choirs of all the churches, some three hundred strong, sang the great Easter anthems of the church. The inspiration of that service will never be forgotten by those who attended. Ninety per cent of those who sang that day had been Christian for less than two years.

Reports From All Parts of China

The good ship President Coolidge in the summer of 1940 brought home a shipload of nearly a hundred China missionaries. At a series of conferences held on board, reports were heard from all parts of China. Below is a brief summary:

From North China: Opportunity for evangelism never equaled. Rapid increase in church membership.

From Shantung: Church membership doubled. Missionaries and Christian workers welcomed as never before.

From Soochow: The church is playing a greater part in the life of the community than at any time in its history. More being done to develop lay leadership and more won to Christ.

Island of Hainan: Many Christian pastors remained. Church work advancing and attendance and interest increased.

Canton: Work more hopeful than ever, all doors open. Greatly increased membership.

Medical Work in Yangtze Valley: Thirteen hospitals bombed, 7 damaged, 8 occupied, 3 burned, 3 looted, 4 interfered with. Total property loss over $1,500,000 (Chinese). *BUT* most of the hospitals have been reopened and rehabilitated and nearly all report that in spite of inadequate staffs of doctors and nurses nearly all records of work for previous years were broken in 1939 and the first six months of 1940.

From Secretary of Christian Literature Society: More Bibles and Hymn Books sold in China last year than in any year on record. The increase was from 141,193 copies in 1938 to 234,600 copies in 1939. In 1939 ninety-six new Christian books were published and three hundred eighty-six were reprinted. The total of sales was the highest in the history of the Society.

Why did the missionaries go back? To comfort their fellow workers and Christians, to minister to the desperate needs of the people, to preach the gospel of hope and salvation to those in distress to utilize the greatest opportunity ever known in China to win people to Jesus Christ and establish his church.

A Study in Evangelism

In Two Parts: Part Two—Brotherhood Program

By ROBERT M. HOPKINS*

THE final question asked in my questionnaire was: *"How can we increase the general evangelistic activities of our churches?"* To which a Texas preacher candidly replies, "I don't know." A Kentucky veteran in like fashion says, "I wish I knew. When you find out, let me know." There is quite apparent in all the statements an eager longing to find the way to achieve what evidently all would like to see accomplished.

The Preacher

The *preacher* comes in for major consideration. "Every sermon should have an evangelistic appeal." "If insurance companies demand an application a week of their underwriters, why shouldn't a church make such a demand of its ministers?" "It is certain that the laymen will get on fire for Christ if there is any fire in the pulpit." These are comments made by preachers in Iowa and South Dakota. Equally strong statements come from many other pastors. "It is up to the pastors of the brotherhood to revive the spirit of evangelism,"—New York. "The minister is the key to it all"—Tennessee. "Put the fire under the preacher; no locomotive moves until the fire raises the steam pressure to the working point,"—Ohio.

An Oklahoma preacher makes perhaps the most severe criticism. "We can increase the general evangelistic activities of our churches by first setting on fire or firing a lot of preachers. You start a fire in the pulpit and the pew will catch fire. Too many preachers are passionless; too many preachers are satisfied to draw their salaries and let the world die out of Christ; too many preachers want to move to new and easier fields; too many preachers are lazy. Fifty per cent of the preachers do not make one thousand calls a year, and that in the face of a doomed civilization. Lay it on the heart of the preachers brother, and you will be at the heart of the thing."

The Message

Closely akin to the comments on the minister are naturally these upon the *message*. "Try believing that men are lost without him. We do not believe it any more, hence no incentive to evangelize. Preach it straight. The old hell-fire was a good incentive but the fires are gone out," comes from a Texas preacher. A director of religious education puts it, "Somehow we are going to have to convince people there is 'sin' in the world." "Preach convicting and convincing sermons. Admit that souls are lost and souls must be saved"—Florida. Sadly a North Carolina preacher writes, "I think the church has lost, in a large measure, its responsibility for a lost world. We need the passion of Paul for the souls of men. We will not be

* Doctor Hopkins is President of The United Christian Mis-

very evangelistic if we do not believe that the world needs Christ to solve all its problems."

Doctrinal Preaching

Two men, an editor and a layman, stress the need for doctrinal preaching. We quote from the latter: "I fear very few of the members of the present generation in our churches have even little knowledge of the plan that was developed by the early fathers of the Restoration Movement. Most members belong to the church without knowing why. . . . Our people grew as no others grew when we advocated diligently the position of the New Testament Church. It worked then and will today if followed."

Emotional Appeal

The emotional appeal is stressed both pro and con. "For the common folk, of whom there are more than of any other type, an appeal to the emotional nature as well as to the intellect, and a very evident conviction of the lost condition of man and the Saviorhood of Jesus Christ prove most effective," says a state secretary. On the other hand, a college president writes, "A great deal that is called evangelism outrages the sensitivity by an emotional excitement that ends in emptiness and disillusionment. Its narrow and shallow message fails to meet the yearning needs of men as they seek confidence and poise in a confused world. . . . It cannot be secured by clever psychological tricks that upset clear and sane thought and betray sincere emotions." An Alabama preacher pleads, "Give our churches a new conception of evangelism. So many have been so cruelly hurt by 'professional' insincerity." It was a college dean who offered what he calls "a wild suggestion": "Send our preachers out to observe the methods and success of the multitudes of 'cults' who with ignorant preachers and people are nevertheless reaching the masses with the only religion they are getting."

Evangelism Grows from Devotion

There is insistence that evangelism grows only out of passionate devotion. Thus a Virginia pastor writes, "Those who really know Him and love Him will wish to lead others into an experience similar to theirs, only deeper and richer than their own." While from Ohio comes the conviction that we can never make our evangelism what it ought to be "until our preachers and leaders realize down deep in their souls how vital the fundamentals of the Christian faith are, and how urgent is the task of strengthening our cause by extending our fellowship. It seems to me that the growth of the Nazi fellowship is the greatest stimulus to Christian evangelism we have had in centuries. It makes evangelism for the Christian today a clearer task and a more vital consideration than at any time since the early Roman persecutions."

Brotherhood Loyalty

As has been pointed out, our brotherhood passion for a cause in the early days was no doubt responsible for much of the evangelistic achievement at that time. While it must be admitted that that passionate devotion is not as fervent as it formerly was, and is certainly not comparable with the Nazi devotion of our day, yet there is a brotherhood loyalty in evangelism that is mentioned by several.

"The churches of our brotherhood should cooperate wholeheartedly with Jesse Bader's program," emphatically states a national secretary, and there are other equally strong exhortations. "The campaigns conducted by the Home Missions department have been most helpful"—Tennessee. "I am eagerly awaiting the materials on 'Eight Weeks With God' "—Montana. These are but two examples of quite a general testimony.

"It would certainly help a great deal if we could have evangelistic rallies of our ministers across the country." "We need an emphasis upon this matter in our Bible Colleges." "We could give more attention to the records of churches in evangelism. Our missionary goals are checked up several times during the year. We list the churches giving the largest amounts, etc. We do not give similar attention to the results of evangelism." These are expressions of brotherhood loyalty on the part of pastors in Tennessee, Oklahoma and California, and they are typical of many similar expressions. This deep-seated longing is quite universal. "What glorious times we used to have," says a Missouri veteran. "I have held many meetings and I can think of no greater joy than that of a real revival, to preach from night to night to increasing crowds and see earnest men and women come down the aisle to give their hearts to God. I regret the decline of the old time evangelism as it used to be among our people. I doubt if anything can take its place. In the absence of this we shall have to put more of that spirit into our regular meetings."

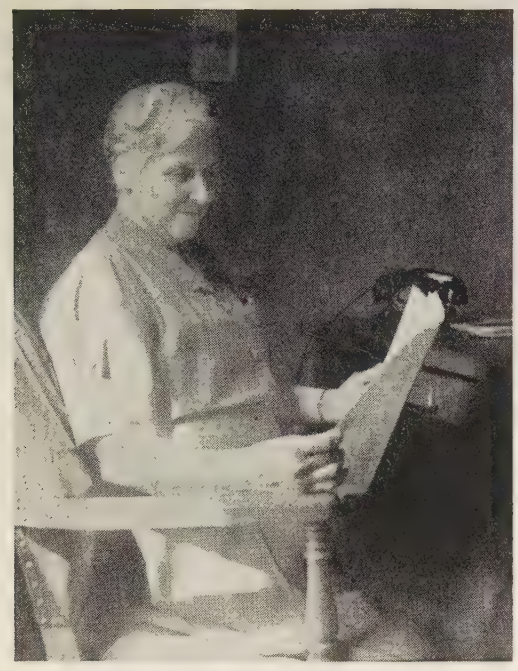
But of course we are only a part of the Christian movement that is sustaining a universal decline in this regard. A university student pastor points out: "Evangelism has declined throughout the whole American church not because of any failure in the method used but because of something deeper. I believe that a rebirth of faith in the uniqueness of Christ and his message will be a powerful factor in increasing evangelistic zeal." "The best way to increase the evangelistic activities of our churches is to try to make Christ more real and meaningful to those who are already members," a Virginia pastor affirms.

When the Word Becomes Flesh

And we leave this study with this strong statement from one of our two preachers in New Jersey. Certainly he has stressed a very essential factor. "By getting our people Christianized is the manifest way of increasing general activities in this direction. I have a very settled conviction that we have depended entirely too much upon preaching to the exclusion of the other things in life. I am profoundly convinced that Jesus' preaching was an explanation of the life he lived, that the life was the important thing. We have reversed the procedure and depended altogether on preaching to the exclusion of living the message. Only when the word becomes flesh and dwells among the people of a community does it become the way of life in an effective manner."

Japanese Church Faces Reality

By MRS. R. A. DOAN*



ONE waits with uneasy expectancy for word from Japan. The situation is so fraught with danger. There are so many disastrous things that might happen but which, as a long resident there, I cannot make myself believe will happen. Reassuring word comes directly from some resident missionaries that their work goes on as usual and that newspaper accounts are greatly exaggerated. Others are very anxious, and rightly so, and it is difficult for us to know the true conditions even though we keep in as close touch as possible with the situation.

Dr. Kagawa has been released from prison and is working on the Island of Toyo, where for several years he and Mr. Kawai, a member of the Diet, have been carrying on a preventorium for tuberculous patients. He is in no sense exiled. The island is in the Inland Sea, one of the most beautiful spots in all beautiful Japan. Dr. Kagawa's geographical boundaries may be Toyoshima, but his spiritual boundaries still encompass the earth and reach to high heaven.

To fit into the "New Structure" of Japan everything has to become extremely national and the Christian church has had to fit itself into the national picture. The decree of the government was that there must be a united church—so the 42 denominations, some of purely Japanese origin, had to do something about it. October 17 was the day set for the Christian churches of Japan to decide what must be done; 5,000 were in attendance and the Japan Christian church was formed. We may doubt the means (government decree) but the end is much to be desired and one toward which the church in Japan has been working for many years. A recent cable from R. D. McCoy, secretary of our Mission in Tokyo, says "Entering united church unanimously approved." One approves their wisdom since the only other alternative would be dissolution. The Christian forces in Japan, now more than ever, need their combined strength to make any impress on the national consciousness. If they can be united under one head without becoming a tool of the government, it will be good; but if unification is merely a plan by which the church can be controlled by the state, it might be very dangerous. It would seem likely that the union is to be a federation with continuation for the present of the former organization and practice.

What place will the missionary have in this new church or in Japan? The recent cable said, "See no immediate necessity for leaving but guided by future circumstances will cable." As always the missionary must adapt himself to changed circumstances. If they can no longer hold positions of authority in the church in Japan they can still be good Christian members of that church and be leaders even if not in positions of leadership. Missionaries do not give up. Difficulties do not drive them away. We must uphold them and the Japanese church with every bit of the strength of our brotherhood.

* Vice-President of The United Christian Missionary Society. Formerly a missionary in Japan.

G. I. Hoover Retires

Dr. Hoover

At the end of 1940 Dr. Guy I. Hoover will retire from the general secretaryship of the Indiana Christian Missionary Society, a position held since September, 1926. As his successor the state board had named Dr. Ephraim Lowe, pastor of Olive Branch Christian Church, Indianapolis.

In completing 14 years as state secretary, Dr. Hoover closes an honorable ministry of more than 45 years. A graduate of Dennison University and Hiram College, with graduate degrees from the University of Chicago, Dr. Hoover served with distinction in pastorates at Zanesville and Minerva, Ohio; West Pullman, Illinois; and Tipton, Indiana. He was promotional secretary of the Board of Higher Education for nearly six years. Following this service he was for seven and one-half years district evangelist in Eastern Indiana, from which work he came directly to the Indiana secretaryship.

To few men has it been given to be so closely identified over so long a period of years with so many phases of our cooperative work. It is expected that Dr. Hoover will find time to put into manuscript form some of the findings of his remarkably fruitful ministry. Innumerable friends throughout the brotherhood take pride in the honorable achievement of this good servant of the church.

What Religion Has to Offer

By STERLING W. BROWN*

Doctor Sterling W. Brown

THESE are troublous days through which the world is passing—days of uncertainty, doubt, fear, hate and despair. The souls of Christians everywhere cry out in perplexity, "Why? Why? Why?"

Any adequate explanation of the present collapse of order and peace would have its roots deep in the past. Even a cursory answer would take us back to the years following the last World War. It was a period characterized by the invective of the Versailles Treaty signed in the Hall of Mirrors that should have reflected the hate and vituperation on the faces of the signers.

Then came the "Roaring Twenties" with its "jazz-madness," days of wild speculation and high prosperity. It was a decade of high living, idealistic wish-thinking and moral decadence. The period began like a skyrocket that goes off with a loud report and then sputters and spews its way heavenward. It ended with the characteristic noise and fury, then fell to the earth with a dull thud—the crash of 1929.

Even more shocking than the economic depression which followed was the revelation that it had been preceded by a moral depression. Our prosperity was a false prosperity. It rested upon "watered stock," illegal rebates, and contracts that were bought. Most of us awakened to this fact with a dull headache. We have been awakening ever since with new headaches brought on by national and international crises.

The end of the peace movement and the breakdown of international treaties came first, then Japan invaded Manchuria. Italy conquered Ethiopia. Germany began to march, first into the Rhineland, then into Austria and Czechoslovakia. The war of nerves moved rapidly into a war of guns. Germany invaded Poland, and England and France declared war. Russia took a part of Finland and Italy took all of Albania. Germany invaded Denmark and Norway, crushed Holland and Belgium and overpowered France. Rumania was sliced up, and Russia, Austria and Bulgaria took most of her territory. The Battle of Britain is still going on. The United States is frantically preparing and may soon be drawn into the conflict. In 1914 Viscount Grey said, "The lights are going out all over Europe and they may not burn again during this generation." If that was a true characterization at that time it is now five minutes past midnight. All of Europe and most of the world is in the midst of a spiritual blackout and the higher values of life are obscured under the rule of iron and steel. Civilization as we have known it is no longer in existence. Its vestigial remains are being bombed and burned.

While these events are taking place in the international scene, multitudes of our people are near panic and despair. Their nerves are ragged and raw. Emotions of fear and hatred are rampant and many are so disturbed they cannot work or sleep. The head of a great democratic country recently told his people he could offer them nothing except hate and blood and tears. At such a time as this the question may well be asked, and it is being asked by thousands, What has Christianity to offer?

The answer is not a new one. It is as old as the Christian movement itself. It goes back to the time when one who walked and talked with mankind said to a world such as ours, "I came that ye might have life, and that ye might have it more abundantly." This life of abundance is expressed in religious terminology and it is an old word that signifies the first thing Christianity has to offer. The word is faith. It means confidence, trust, assurance and the absence of uncertainty. It is practical, idealistic, expectant. It dares to look beyond the present in search of the higher values of life. It is the spirit of "Come what may, we can meet the situation." It means faith in ourselves and faith in God. One of the ways to renew faith in ourselves is to cease to talk and think about the war all the time. Turn the dial of your radio and listen to good music, an excellent play, or even to a political discussion if it is intelligent.

Faith also means confidence in this moral order of the universe. As Christians we may see the whole of society under the sway of hate and evil and still have trust in the final triumph of intelligent good will. The first Christians did not despair under persecution, famine and war. They renewed their faith day by day. One good way for us to strengthen our faith in the laws of God is to look upon the lovelier things of life—the flowers, the trees, the birds, and innocent children. These things bring trust and faith in a world filled with uncertainty.

This element of the religious life culminates in faith in God. True Christians do not believe that God has abdicated. He still rules the world through the laws of nature and the cosmic support of love and good will.

"I know not where his islands lift
Their fronded palms in air.
I only know I cannot drift
Beyond his love and care."

Religion also offers hope. This is also an old word in the Christian vocabulary. Hope is the flower that

* Doctor Brown is a member of the faculty of Drake University and Minister of Education of University Church of Christ, Des Moines, Iowa.

springs out of the soul of faith. It is more specific for its object is the fulfilment of a particular desire. Hope is one of the motivations of the genesis of religion in the race. It was hope of a better day that impelled primitive man to fight on in spite of fear and discouragement. Religion did not spring out of fear, for fear developed when desires and hopes were thwarted. It was a positive hopefulness which drove primitive man to fight his way upward from the stage of the beast to the dignity of a more human way of life. This is what we need for these days of despair. As Christians we can hope and pray for peace even when there is no peace. Hope is always expectant. It impels us to look for good in evil. We may now "see through a glass darkly" but there will come a day when we "shall see face to face." The present world conflict will not go on forever. There will come a day when the world will be weary of fighting and killing; when people will build instead of destroy.

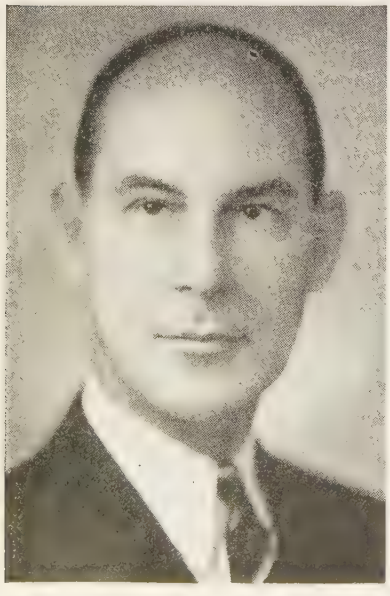
Perhaps the present state of affairs in the world is due to the fact that too many people refuse to let hope have its natural way. Hope is impelled by desire and will. If we do not desire a better world we shall not hope for it. If vice stalks our city streets, if peoples war against one another, it is because the human race is not willing to pay the price for the removal of these evils. It is the part of a Christian to yearn for a better day. Even out of the present chaos of Europe there may spring a new order of life. No sane person would want the old Europe back again—the Europe of racial hatreds, narrow nationalisms, inadequate economic organization, and its armament programs. It is not too much to hope for a new order to be born out of the conflict. Jesus' way has never failed. It has not been adequately tried. Peace will come again to Europe and the Spirit of the Prince of Peace will lift up the fallen, heal the wounded, and bring good will and a new hope.

The greatest thing that religion has to offer the human race is love. Every church can practice and propagate love which is intelligent good will. There have been times when Christianity stressed the sinfulness of man, but the truest interpretation recognizes that love is the central teaching of Jesus. And love has its roots in human nature. The love of which the Bible speaks is the same kind of love that a mother has for her child, that a lover shows when his mate is lost, or that Abraham Lincoln exhibited when he "walked alone at midnight."

Could anyone deny that the world needs more love, more Christian good will? There is so much suffering in the world, so many refugees, so many brokenhearted, so many bleeding and dying, that it behooves all Christians to make explicit in their lives the love which Jesus taught us to practice. It is significant that those who in the past have scoffed at religion are now recognizing that "only kindness will save the world." Science can help by promoting the production of the goods of life—food, health, education—but it is the function of religion to strengthen love in the human heart. This is not a time for Christians to despair. It is a testing time. A time when Christianity must again offer to the world its gifts of "faith, hope, and love. And the greatest of these is love."

A New Man to Pension Fund

CLIFFORD H. JOPE, minister of Ninth Street Christian Church, Washington, D. C., has been called as General Representative of the Pension Fund. Mr. Jope has accepted the call to begin work as of December 1, 1940.



Clifford H. Jope

Mr. Jope is a graduate of Drake University with A. B. and B. D. degrees. He has also done advanced work at Boston University and at Union Theological Seminary. He is 43 years of age. He and Mrs. Jope have a son 19 and a daughter 17.

Mr. Jope was pastor of the First Christian Church at Richmond, Indiana, for six years and has been at Ninth Street, Washington, D.C., for nine years. The Ninth Street Church has a membership of about 1,600 members and the Bible School averaging about 700. It has been a large contributor to the causes of the brotherhood, ranking seventh in 1939 among the one hundred churches making the largest offerings. The Sunday School ranked eighth in 1939.

The Ninth Street Church also pledged $12,095 to the Pension Fund. The first $4,000 was paid under the ministry of B. H. Melton, the balance of $8,095 in two annual installments under Mr. Jope's ministry. It was the first large church to pay its goal in full.

Mr. Jope is a reserve chaplain in the Army. For seven years he has been chairman of the committee representing the Christian Churches on applications for Army and Navy Chaplains.

Mr. Jope is on the executive committee of the Department of Evangelism of the Federal Council. He has held a number of meetings in other churches during his pastorate at Ninth Street. Mrs. Jope is a college woman and an accomplished musician. Mr. and Mrs. Jope expect to move to Indianapolis about December 1.

Clifford Jope comes to the Pension Fund with the background of one reared in the manse. He is a son of the late R. E. Jope and Mrs. Jope, well known in the brotherhood for their work in the field of evangelism and in the pastorate.

Coe Memorial Christian Primary School at Hofei carries on within sight and sound of warfare. Sometimes the buildings shake and rattle as the big guns on the city wall just a stone's throw away boom out their deafening roar, while other guns in the country chime in with a low, distant rumble.

Christianity In China Today

By HAROLD E. FEY*

"PROGRESS has been put back fifty years." This statement is often heard in East China today. The war of invasion has turned back the clock for half a century. As a symbol of that fact, every public clock in the cities of the occupied area seems to have stopped.

Congregations Left for West

A good proportion of the former congregations of mission churches left at the time the Japanese came in. Faithful pastors accompanied their people or went with the general migration to the west. Seldom was there any thought that they would be away for more than a few months. But the months have now lengthened into more than three years, and the occupation of the key cities and railways continues. Consequently, new congregations have grown up around the missionaries, who have in most cases stayed. The missionary's work has suddenly changed, and his name is called "blessed" by millions who formerly had no interest in his message.

The Poorest Remain Behind

The new congregations consist of the poorest of the poor and the most ignorant of the illiterate. The people with possessions or knowledge were swept before the wrath of the invader like straws before a flood. If any possessed goods they were robbed, so that all were reduced to the lowest level of poverty. Under these circumstances the missionaries find their time filled with the kinds of elementary duties which they long ago surrendered to their Chinese colleagues. With the leaders of the church gone, they had to begin to do even the simplest things themselves. And all their efforts toward building the Chinese church toward self-support now had to be started over again with people who do not have enough to keep starvation and despair from their own doors. And they have to start training a new leadership, beginning their education once more with the abc's. This is what they are doing. Instead of conducting education on college and university levels, they are starting in once more on the simplest basis—just as fifty and more years ago—with adults who do not know how to read.

Missionaries Loyal to People

If they are permitted to do so by the invader, the missionaries in the occupied territory are capable of beginning anew and once more building the church from the foundation. I talked last spring with the officials in the foreign office in Tokyo who are the Japanese Government's "experts" on missions. They said that Japan wanted the American missionaries in occupied China to stay, but that they would have to be careful. They complained that missionaries were anti-Japanese and taught the Chinese to resist. Having visited China I was in position to reply that the missionaries in China had only done what the missionaries in Japan would have done if the positions were reversed and Japan were invaded. They were loyal to their people, whom they love, just as missionaries to Japan love the Japanese, and are trying to protect them. The anti-Japanese feeling, which the Chinese certainly possess, is not because of the mis-

Teachers at Coe Memorial School at Hofei, China. Standing at left, O. J. Goulter. Seated at center, Mrs. Goulter.

*Formerly Editor of WORLD CALL, now Field Editor of *The Christian Century*, who visited the Orient this year.

sionaries. The Chinese arrived at that feeling in other ways.

Criticism of Japanese

The officials complained also that China missionaries are responsible for the prejudice against Japan which exists in America. In reply I pointed out that the church in America had been sending missionaries to China for more than a century; that American church people know a great many Chinese pastors and Christian leaders by name and have often seen pictures of hospitals, schools and other work which they helped to maintain with their contributions. When they learn, not only from missionaries but from daily papers, that many of these Chinese leaders are killed, that hospitals and schools have been burned, they do not need to listen to missionaries for their own conclusions. The best way, I pointed out, to allay anti-Japanese feeling, which I deplored as much as he did, was for Japanese to prevent things like this from happening. He agreed and said that he did not expect any further "incidents." He said that missionaries in the occupied territory would have to "give up politics"—which will not be hard, for they are not "in politics"—that they would have to submit to Japanese supervision of the schools, and not encourage anti-Japanese elements. This school supervision is intended not only to eliminate from text books material which the Japanese do not like, but it also means, as I learned in China, that schools are required to use texts which are prepared under Japanese supervision, and which contain propaganda on the other side.

Hard Years Ahead

My visit to East China convinced me that the missionary cause is in for some hard years in the occupied territory. The people in many of the cities are literally starving, and you cannot build a church on starvation. Large areas of the country are still in turmoil, with lawlessness and corruption prevalent, with no security for life or property, with high prices and lack of food, with fear and suspicion in the saddle, and this is three years after the invasion began. The invaders keep up such a constant policing of everything that enormous amounts of time are wasted and work is handicapped in meeting their demands. One missionary estimated on the basis of careful records which he kept of his activities that in six months he had actually spent more than half his time filling out endless forms, visiting Japanese officials, unwinding red tape. Every time a new commanding officer would come into his town, he would have to begin all over again. It is these little things, like a thousand pin-pricks, none decisive in itself, which after months and years make missionaries discouraged. Twenty-six stations of British missionaries in North China have closed their work and departed, and others leave one by one, some for home and others for West China. But the majority, including most of our own missionaries, feel that in these days of the agony of the Chinese people they must stay at their posts, doing what they can, whether little or much, to live and preach the gospel of eternal love which is needed more than ever when the people live under the shadow of death.

Situation in West China

The situation in West China is different, but almost equally difficult. I flew out to Chungking and stayed there, not having the opportunity while I was there to get an airplane reservation to go on to Chengtu, the great university center where such excellent work is being done by Lewis Smythe and others. But I lived with some Methodist missionaries in Chungking and talked with missionaries of many churches and got the feeling of extraordinary new vitality and power which nearly everybody who visits West China reports.

Far-reaching Changes

Chungking, the capital of what is called "Free China" is located on a rocky finger of land where the Yangtze river meets one of its branches which comes from the borders of Tibet. While there I talked with a Chinese government official who had just returned from Tibet. He had lived in a Buddhist monastery and had succeeded in interesting some of the monks there in the cooperative movement. A young Englishman who had come to Chungking on foot, hiking down the west side of China from Peiping, asked me to stay and go with him on a trip to Tibet which he proposed to make this summer. On an airplane flying from Rangoon to Chungking, I rode with a Tibetan family which was returning to their homeland, having gone down into India through the northern passes of the Hymalayas, then crossed to Burma across the Bay of Bengal, got into the airplane at Rangoon, and in one tremendous day had made the journey usually requiring months, and now were again within striking distance of their homeland. I cite these things to show how deep in the interior of Asia the Government of China has gone.

"Farmers of Forty Centuries"

The province of Szechuan in which the new capital is located is particularly rich, although it had previously been isolated behind almost inaccessible mountains. However, these mountains are farmed almost to the tops. The terrace method of agriculture permits tilling even steep slopes so long as there is a trickle of spring water for irrigation. Enormous quantities of rice are raised on these tiny fields. Surveyed from an airplane in the spring when the young rice in the lowest fields is the color of green jade, when the water in some of the fields shines like mirrors, and others have not yet been planted, the pattern is one of majestic beauty. When we reflect that all this cultivation is done by manual labor, that the walls which hold the earth to the mountain side have been carefully built and maintained by human muscle, and that the very earth itself in many of the fields has been carried there in baskets from lower down—when we reflect that every year every clod of this earth is stirred again and again by the patient

cultivation of the "farmers of forty centuries"—we are made to marvel at the greatest of all achievements —the infinite, perennial labor of man in making the earth yield her harvest of life-giving grain.

Changes Greatly Accelerated

This remote world even yet lives largely in the age of King Solomon, but the advent of the Chinese Government began to accelerate the changes which had already begun. For one thing, its presence in Chungking attracted airplanes of commerce, like the one which carried me, and fleets of Japanese bombers, whose explosives demolished a considerable part of the ancient city on the upper Yangtze. Although thousands of people were killed, the reconstruction of the city at once began with the cutting through of wide modern streets. The Government also caused to be brought into West China numerous machines, including engines for creating electric power, working metals and building other machines. Many of these machines arrive piece by piece, having been transported hundreds of miles on the backs of toiling men. Now one finds them assembled and at work in the most unlikely and surprising places—in remote villages and even in rock caves in the ground. West China is going back to the caves and is becoming modern at the same time. Perhaps this "modern civilization" is going to make cave-men of us all before we learn the ways of brotherhood.

Opportunity for Christian Missions

In this strange world where the most modern and the most ancient ways meet, where irrigation systems devised before the time of Christ still carry water to the fertile fields, Christian missions are bringing water from wells of everlasting life. The Christian leaders, whose loss is so tragic to the churches in the occupied territory, are found here in the west. But they are uprooted. Like Americans who move to new cities and have difficulty in establishing their church relationships in the new place, they need help in finding themselves. Almost universally these people, the finest leadership that the Christian church in China has produced, believe that they are going home soon, although as the months lengthen into years and the invasion continues, that hope grows dimmer. To help them form new churches, to learn, like the children of Israel of old, to sing the Lord's song in the strange land of exile, they need the help of the church in America.

Contribution of Lewis Smythe

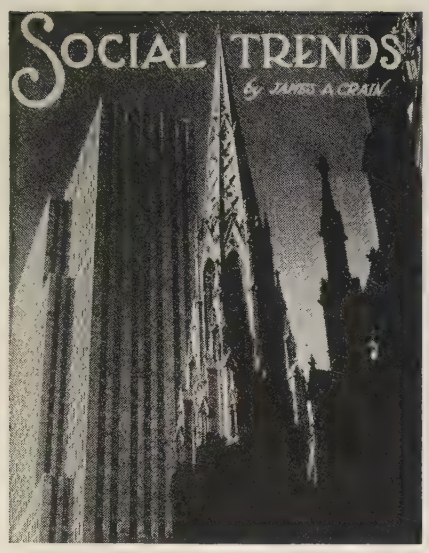
And they are getting it. Dr. Lewis Smythe of our Mission is helping them organize the cooperatives which are playing such an important part in the economic life of the new West China. Relief money is being sent—money which is so much needed where families are separated, homes destroyed, and life is lived under the daily menace of the bombing raids which have continued throughout the past two summers. Hospitals find new need for their ministry to be more than they can answer. And new churches in which the scattered Christians can work are being organized.

Students in West China

An important part of the new responsibilities of the missions in the "far west" of China is to students. Nearly all of the colleges and universities in eastern China have been destroyed. Their students and faculties have "gone west." Some of the most heroic stories of modern times can be told of their fortitude under the incredible dangers and hardships of mass migrations on the long trail. One college, which was formerly located in Northeast China, was forced by successive bombings to move eight times, each time farther west. It is now located in a city in Southwest China and is again under fire. When it started its long journey, it had 1,200 students. It still has 700. But this school, like many in West China, meets under enormous difficulties. The students are hungry and in need of adequate clothing. Their classrooms are often inadequate and their dormitories crowded to suffocation. There is a great lack of books and other educational equipment. Teachers and students are far from home, living among Chinese who do not speak their dialect. Many grow homesick and discouraged. Some believe their condition is hopeless and abandon their efforts to get an education. But they cannot go back home for they would be killed. So they go to the northwest of China and join the communist armies. The missions find an eager welcome among these students for their workers. They gather them into classes for the study of Christianity and organize fellowship groups to develop friendship. One student said that until he got acquainted with the Christian group, he had lived in a dormitory room with thirty students for six months and knew only about a half dozen of them by name.

A Generation of Tribulation

No matter how the present war between China and Japan comes out, Christian missions in both the east and the west of China confront at least a generation of great tribulation. In that time every principle of the Christian faith will be tested again and again. The bearers of the gospel in China will also be tried, "as by fire" as indeed they have already been. But through the grace of God they have endured, and by their fortitude have preached a more effective gospel than all their words could ever have done. After having seen them at work in the midst of incredible dangers, daily wrestling with problems of the most appalling difficulty, serene while every earthly reason for hope is gone, courageous and full of faith, I thank God for the "power that is made perfect in weakness," for the unarmed love which breaketh the bow and shattereth the spear asunder, for the might of the gospel which confronts the worst that man's inhumanity to man can do, and makes even the wrath of men to praise God. Our missionaries are writing in China today a new chapter in the Acts of the Apostles, and every one of us should thank God and take courage because we are privileged to help them.



Fellowship In Suffering

EVERY three months there comes to the writer's office a modest mimeographed document of a dozen pages from the office of the International Fellowship of Reconciliation in London. It is always read with deep and reverent interest, for it is evidence of the brave efforts being made by a few consecrated Christians in Europe to maintain fellowship and the spirit of Christian brotherhood above and across the lines of battle. By this pitifully inadequate means Christian pacifists in the various nations now at war or under the shadow of war seek to keep in touch with one another and to guard the embers of brotherhood and fellowship against the storm of hate and bitterness.

London Clearing House for Information

Some of these Christian pacifists are in concentration camps. Some are in prison "for the witness and testimony of Jesus." In some cases, word of the condition or fate of a member is received second or third hand from a passing traveler or by other means that men use when normal communication is impossible. Members of the International F. O. R. seem by common consent to have made the London office a sort of clearing house for information; hence every message finds its way there and is relayed through the quarterly newsletter to all others.

The September newsletter publishes a telegram sent by the London office to the Swedish Fellowship at the time of its annual conference in August:

"Warm remembrances and good wishes to all present your conference. Read Philippians one verse three following. Henri Philippe Pierre free."

The reference to Henri, Philippe and Pierre being free undoubtedly refers to Henri Roser, of Paris, secretary of the International Fellowship who was imprisoned, and to the two Protestant pastors, Philippe and Pierre Vernier, brothers, who resigned their pulpits in Belgium at the outbreak of the war and returned to France where they were called for military service. When they refused to accept military service because of their belief that men must not kill their brothers, they were tried by a court-martial and sentenced to prison. When France capitulated they were released. No word had been received of the fate of Henri Roser at that time.

In reply to the above telegram, the Swedish Fellowship sent the following message:

"Warmest thanks. First Corinthians epistle eight five following."

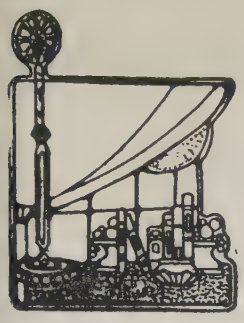
Items of information include news of Beatrice Boeke in Holland, the death of Kirsten Svelmoe-Thomsen, one of the earliest members of the inner circle of the International Fellowship in Denmark; word that Dr. Herbert Jehle is staying with Philippe Vernier's parents in the south of France; news that Siegmund-Schultze was still in Zurich as late as July 25, where he had received a visit from Hans Wirtz. It was reported also that Pierre Ceresole (a Swiss pacifist who had been in prison), Helene Monastir, Clara Ragaz, and other friends had recently met together. To such means are Christians who have determined to live in the spirit of love and to resist the flood of hate and bitterness compelled to resort in order to keep alive the light of brotherhood.

In addition to news from the British and American F. O. R., the September newsletter contains a short article by Professor G. H. C. McGregor of Glasgow University, author of *New Testament Basis of Pacifism,* and letter from Percy Bartlett to *The Christian World,* declaring that the Prime Minister's recent speech contained "no indication at all that the government has any policy beyond that of military victory" and calling for "a common declaration by the leaders of the churches here to their brethren throughout the world" that peace can be reached through negotiation and that "the peace toward which we look is one dictated by the principles of the New Testament."

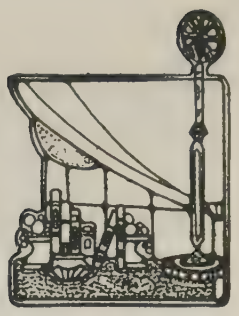
A communication from the General Synod of the Evangelical and Reformed Church in America addressed "To Our Brethren in the Nations Now at War" expresses deep repentance and prays that "He may strengthen you with a full measure of His grace in these dark days: that He will comfort you with his presence as you suffer hardship and afflictions; that He grant you the guidance of His Holy Spirit in the hard decisions you are called upon to make" and asks prayers that "we shall be led to right decisions, and that we, with you, do not faint in giving a clear and sincere witness to our Lord and Savior who is the hope of all men, especially those who believe." The message is signed by Dr. L. W. Goebel, president, and Dr. William E. Lampe, secretary.

Love and Fellowship Live

Here in this little mimeographed newsletter is concrete evidence that the spirit of love and fellowship still lives in the church. There is, of course, much giving away to bitterness and enmity, sometimes even in the pulpit. It is difficult to rise above nationalism, which Dr. Shillito calls "Man's Other Religion," but it can be done and is being done. The men and women of the Christian church who in today's conflict are attempting to rise above the battle and to keep the lines of love and brotherhood open are the true apostles of reconciliation. They re-weave the seamless robe of the crucified Christ.



Book Chat



Morrison—Sperry—Ellwood—May

By C. E. LEMMON

THE Lyman Beecher Lectures on preaching, held annually at Yale University, constitute the most famous of all American lectureships. They were established in 1871 and have now produced sixty printed volumes. Such pulpit leaders as Henry Ward Beecher, Brooks, Dale, Simpson, VanDyke, Jefferson, Horne, and Gunsaulus have served as lecturers; and of living preachers we note Charles R. Brown, Fosdick, Calkins, Tittle, Buttrick, Bowie, and Sperry. To be invited to give this lectureship is in itself a first rate compliment. Dr. Charles Clayton Morrison, who gave the lectures in 1939, is the first member of the Disciples brotherhood to have given these lectures.

Dr. Morrison was listened to with passionate interest and created quite a stir of controversy. He departed from the usual custom of speaking on some aspect of the preaching function, and boldly entered the field of theology. There was something daring in the very concept of the lectures. His subject posed the question, *What is Christianity?* and he answered his question emphatically and in terms of theology. Only one preceding Yale Lecturer, in the whole course of his lectureship, centered in theology, and that was Principal A. M. Fairbairn, himself a trained theologian of Oxford, who spoke on *The Place of Christ in Modern Theology.* So to date only Fairbairn and Morrison stand as the two theologians of the series.

Dr. Morrison's argument is something as follows. Christianity is distinctly a revealed religion—a revelation in history. History, however, is not to be thought of as the mere abstraction of the historians, the delineation of events after the fact. History is the continuing, concrete event. This revelation in history is not confined to the specific event or course of events in Scripture, but is a revelation in the continuing process of history. But this revelation in history is not general in scope, for it is through the medium of community. In the Old Testament it is the Hebrew community. Jesus creates a new community, out of the life of his followers, which is the church. The resurrection of Jesus was a revelation within this new community which is to be conceived as the body of Christ and may be held to be an extension of his incarnation.

This accent on Christianity as something "given," a revelation within a continuing community, Dr. Morrison makes into a powerful affirmation of the church. It leads him to be sharply critical of Protestantism in its Bible-centered and experience-centered theologies. His concept is far more Catholic than Protestant. However, he is sharply critical of the Roman Catholic church for sequestering the work of revelation to the hierarchy rather than to the whole body of the church.

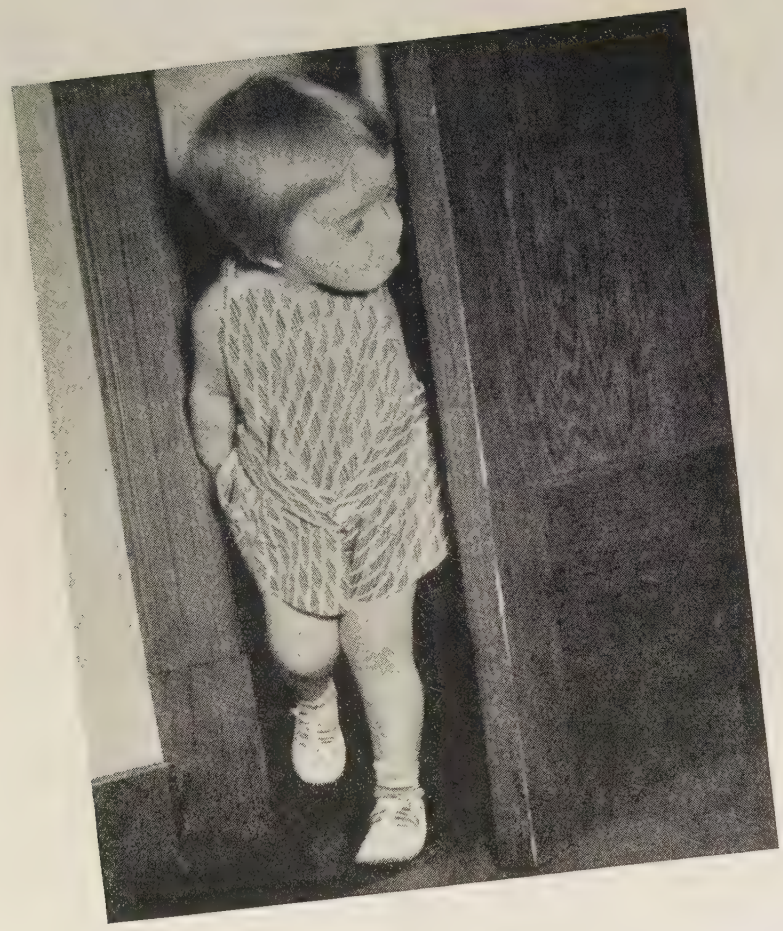
This is undoubtedly an important book. It has many passages of the highest eloquence and power. But it is a provocative book. It is certain to be criticised from many points of view. No reader will find himself in complete agreement. There are historians who will not accept his usage of the word *history;* theologians who will violently disagree with his repudiation of the modern emphasis on religious experience; Protestants who will declare that he has greatly exaggerated the Protestant lack of concern for the church; and many Catholics will think he is capricious in his analysis of the place of revelation in Catholic practice. There are many who will quarrel with his use of the word *empirical,* and feel that he has not given sufficient credit to those empirical theologians of the past generations.

As for ourselves, we find it necessary to meet the minds of the youth of our generation, minds steeped in psychology and science, and Dr. Morrison's thesis and phrasing is foreign to their experience. His book would not constitute a convincing definition of Christianity for them. The gap between Dr. Morrison's affirmation of religion and the experience of our younger people is wide and deep.

DEAN WILLARD L. SPERRY (1938 Yale Lecturer) gave a series of lectures to the undergraduates of a southern college, which has been published as *What We Mean by Religion.* With a different audience his method is just the opposite of that of Dr. Morrison. He is very tentative in his approach and wary of affirmations. He concedes all the possible excellencies to the prevailing humanism of our day while clearly pointing out its frustrations and limitations. He presents fairly the problems and difficulties of a Christian faith but compares those difficulties with non-Christian ideas. He arrives at the conclusion which Dr. Morrison postulates, an apologetic for a revealed religion. He makes more concessions for the humanistic and practical approach.

CHARLES A. ELLWOOD, eminent sociologist of Duke University, cuts through all dogma and philosophy and asks us to come face to face with the ethical teaching of Jesus in his new work,

(Continued on page 42)

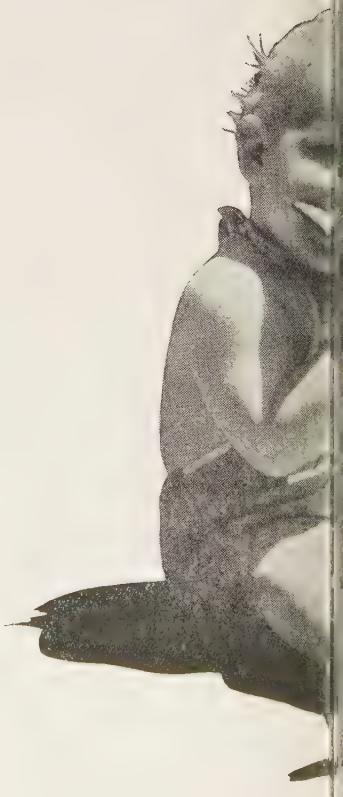


For many children in our Benevolent Homes this will be their first real Christmas. Many of them never had a Christmas tree before coming to the Home; some never owned a toy.

Because

It is peculiarly appropriate tha brotherhood set aside the glad Chri season as a time of especial rememb of the orphaned and the aged. On C birthday there should be a speci fort made to bring comfort and sola those bruised by life. Old men s lose themselves in dreams by the ch fireside; and children, frightened lonely, should feel a warm sense protecting care of Christian friends o joyous day. No phase of Christian se flows more surely from the heart of than this "ministry of mercy".

Story-telling is a definite part of the day's schedule in most of our Homes. Here, at the Southern Home in Atlanta, a group gathers in a rock garden while one of the older girls entertains them. During December the Christmas story will be re-told many times in all our Homes.

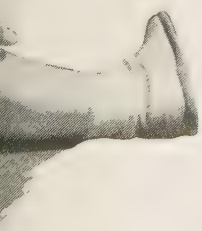


hristmas

is appeal has occupied the center of tion in our brotherhood life at Christ- time for the past 15 years. It centers e work of the National Benevolent As- tion, through which our churches ort twelve Homes for children and old le.

st year these Homes cared for 1,152 y people. This is applied Christian- It is love grappling with the problem e world's sorrow and its need. It is in action. The Christmas offering is eatest single support.

d lo, the star . . . stood over where young child was." Today the star leads the followers of the Christchild is earthly habitat. He is found in the of happy children, and in the peace quiet of old age. He abides likewise te want and misery and distress and ger and greed stalk the lives of men women. The Star of Bethlehem has sformed the lowly manger into Homes ve and mercy.



It's "milk for all and all for milk" for both the children and old people in our Homes. At Cleveland, where this picture was taken, twenty-five gallons of milk are used daily.

A cure for both hunger and loneliness is offered in our Homes for the Aged. This picture was taken in the dining room at the new Northwestern Christian Home for the Aged in Beaverton, Oregon.

"Mankind Is My Business"

By MARK A. DAWBER*

THESE familiar words from Dickens' *Christmas Carol* have special meaning for us at Christmas time. You will recall that this statement was part of the dialogue between Scrooge and the Ghost of Jacob Marley. "But you were always a good man of business, Jacob," faltered Scrooge. "Business!" cried the Ghost, wringing its hands again. "Mankind was my business. The common welfare was my business; charity, mercy, forbearance, and benevolence were all my business." So once again we are reminded of life's purpose. Once a year at least the majority of mankind, whether they go to church or not, are reminded of the charitable, benevolent purposes of life.

"Mankind is my business." Mankind was the business of Jesus. He came that we might have life. Mankind must be the business of the church if it is to be true to its Master. Mankind is in a peculiar way the business of home missions. As the arm of the church, it seeks to serve those who are most in need.

Christmas comes to remind us anew of our obligation to mankind. Nineteen hundred and forty years ago a child was born of poor people in a stable out in the country, in a rather remote outlying province of the incredibly great and powerful Roman Empire. Later on, when He grew up, He became troublesome to the authorities as an agitator. Finally, a committee investigated Him for un-Roman activities and He was executed as a bad example of what comes from talking about those things that are concerned with the emancipation of mankind. His followers were persecuted and eventually most of them were rounded up and also executed in the interest of law and order.

Yet what that Child said and taught has become the root of the greatest movement in recorded history, the moral and religious reformation of mankind, and the basis of a society and a civilization which have survived the catastrophes that destroyed the Roman Empire itself.

I like always to think that somewhere in this country, on Christmas Day, a child may be born who will help our people meet the tests and troubles of the future. It might be in a sharecropper cabin in Arkansas; it might be in one of the crowded tenements of New York, Philadelphia, or Boston; it might be in a squatter's shack on the outskirts of Omaha; or the wife of a migratory worker in California might give birth to a baby in an old barn beside the road. Perhaps—It is a significant fact that it is such children who for the most part have provided the leadership for our beloved America. We cannot always count upon recruiting our leaders from the rich and well-born. This does not happen very often. Those who possess the more abundant life generally find plenty of good reasons for denying it to others. Our leaders have come from simple homes and poor humble parents (a Lincoln or a Jackson, born in a log cabin.)

So it is important that we concern ourselves with these children who are born under conditions such as we have just described. I do not like to think that these small children of sharecroppers and migrants, of squatters, or dwellers in slums and the petered-out mining villages, will die of malnutrition or any of the diseases of dirt and poverty and hunger and squalor; that any of the scourges of death may sweep them away before they have a chance to bring their gifts to us. It is upon the children of these people that we depend for our future leadership. It is these children who will count in the tomorrow of the nation's life, upon whom the rest of us will depend for service and leadership and security. We ought to make doubly sure that we shall develop and maintain a type of society which will guarantee that our children, for whom we celebrate Christmas and in whose name we reaffirm our faith in life against the surrounding cold and darkness, shall have a fair chance to grow up and insure our national destiny.

When we carry this thought of mankind being our business out into the larger world, certainly just now we will admit that there is considerable business. No mere sentimental religion is good enough to meet the need. Life is too grim for that. It is too grim for millions of people who are hungry, for millions more who at this moment are homeless and threatened with starvation or slaughter. When I read, as I do read, of little children who, instead of being tucked into comfortable beds by mothers who love them, are now left motherless and fatherless to roam the devastated lanes of many countries with nothing but disaster facing them, this disaster, I say, is not only a question for those who are hungry and homeless, but in a deeper sense it is a more important question for those of us who are well fed. We cannot escape the realities of the tense and tragic situation that such conditions suggest, and I repeat, no mere sentimental religion will suffice. Mankind *is* our business.

It is this sense of responsibility that we need to recover, both as individuals and as a church. There must come upon us a deeper sense of the iniquity of the inequity that is too often accepted without a sense of sin.

Someone expressed the mood at least that should possess us in any attempt to state the case:

> *And in despair I bowed my head;*
> *"There is no peace on earth," I said.*
> *For hate is strong, and mocks the song*
> *Of "peace on earth, good will to men."*

We need to learn anew with Scrooge the lesson—mankind is our business. You will recall that he immediately set out to make restitution for his past neglect. The children became his first concern. To Tiny Tim he turned, that he might bring some measure of health and happiness too long delayed. So may we, each in his own way, set forth this Christmas time anew to do something that will brighten the lives of those who await the kindly ministries that alone are made possible by the message of the Christ Child.

> *And it was always said of him that he knew how to keep Christmas well, if any man alive possessed the knowledge. May that be truly said of us, and all of us.*

"Mankind is my business."

"The night has a thousand eyes, and the day but one, yet the light of a bright world dies with the dying sun. The mind has a thousand eyes, and the heart but one, yet the light of a whole life dies when its love is done."

—BOURDILLON.

* Mr. Dawber is Executive Secretary, Home Missions Council.

At the End of the Journey— Christians

By EDNA POOLE*

THOSE were busy weeks—the six weeks spent visiting the usual districts plus two additional ones. This time I made the first part of the journey by hiring a company truck and going out from Bolenge over a new road completed just part way. The teachers met me and carried my trunks and baggage the last six miles of the road. In another six months we would be able to reach five of our 14 districts by truck—if we had the truck! Road work is the big project just now. In this one district the state had drafted some 300 men into this work.

In the first district I stayed several days as they have so many village schools for me to visit and examine, and the forest and swamp paths to the villages off the main path are tedious to travel. But the ingathering-institute was large and enthusiastic. As a special feature each day we had a program of recitations and songs, Bible memory work, etc., from one of the schools. There were at least 150 school boys who stayed throughout the week. There were 52 baptisms and four couples for Christian marriage. Ten Christians who had backslidden returned to the fellowship of the church.

One thing I shall never forget. It was low water season and the swamps were practically dried up. Drinking water was a problem and you felt better if you didn't see it until it appeared as tea or coffee. I was afraid to ask, but I had a hunch that it was the same little puddle that everyone bathed in and washed his clothes in as well. So when the day came to baptize, we had to go to this little pool, the only water left in the neighborhood. It was a long way off into the most dense underbrush I have ever been through, and down one hill so steep that some of us had to be helped down and up. But we finally got there and back, and there was great rejoicing because of so many new Christians. By the way, after I had really seen the water hole I was happy to be moving on the next day! But such is life on the Congo.

From this place I was determined to take a short cut through the forest to the next district, Lifumba. The native teachers protested, but I stoutly insisted that if they could go through that way I could too. They gave in and we started. I had an extra carrier along to carry the bicycle over the bad places; but the bad places turned out to be just one which was all the way, so we all walked. We crossed 14 swamps during one day. Did you ever try to walk a log or logs end to end for a mile or so at a stretch? Even at that I was glad that it was low-water season and that these logs were not covered with water so that we would have had to feel for them with a pole.

The first part of the trip we were annoyed (to say the least) by a kind of insect, similar to a yellow jacket or a "sweat bee." They fairly swarmed after us. We fought them off with brushes made of palm fronds. We were almost running to get away from them when we abruptly emerged from the forest into a village. When we had found the Christian teacher's house and were sitting under his kitchen-shed eating bananas, I realized how tired I was and how wet my clothing was with perspiration. Soon, however, we were on the way again.

The next stop was in a long, hot village about two P. M. The Christian teacher wasn't there, but some of the Christians brought the carriers drinking water and sugar cane. The next lap was to be the worst swamp of the journey, but at the end of it would be our destination. This time I not only needed my bicycle carried, but needed to have some help for myself. A group of children had followed us from the last village, so one of them carried my kodak and another my water canteen, while two others took my hands and guided me across the stretches of logs which were built up a good six feet above the swamp bed and were terribly shaky and wobbly. We crossed nicely and about thirty minutes later emerged from the forest and found a group of Christians and teachers gathered to greet us and escort us the rest of the way.

The last two hours the group had slowed up. There were about twenty of us. I was the only white person and the only woman, so I was determined that they wouldn't think me a sissy. We were glad to arrive. It was a village where no missionary had been for years and I received a royal welcome. The next day after a preaching service at six in the morning I set out again, and by four P. M. had reached the village where I was going to camp for five days.

This is one of my favorite districts. There seems to be a real growth of spirit in the church here. The schools are not so advanced or efficient, but in the ingathering-institute there were more lay members of the church who came in from other villages to be in the meetings. We baptized 63 converts and married 19 couples in Christian marriage. There was a 15 per cent increase in the village church offerings. It was so encouraging because it was an unusually low water season, and everywhere the women were deep in the forest fishing and the men hunting copal. When the swamps go dry, the fish are left in little pockets of mud and that is the big feast time. They bring in the fish by the big "bushel" basketsful. So it was really a test of their faith to leave the swamp and the forest and come to "camp-meeting."

The last two districts were big disappointments. Although they were the ones to which the gospel went first from Bolenge, there is not much enthusiasm in the church there.

I was eager to get back to Bolenge for I was thinking of school problems here in the station schools and about plans for Conference. I had sent for a canoe to come after me, but the water continued to stay very low in the swamp and I knew that a heavy canoe would take a lot of pushing over logs and sand bars and that a bicycle would be a nuisance in a low, shallow canoe. We would be two long tiresome days in reaching Bolenge. That would mean sleeping all night in a little dirty fishing camp. I had an alternative and that was to make it home the long way round by bicycle. I would have to make it before night if I started as all the sleeping equipment would have gone in the canoe. It was 110 Km. or 68 miles, two swamps though not very difficult, some hills and a long hot stretch of gravel road in the open sun. But I decided to try it. The first part of the trip was a forest path and I always enjoy that. But after I came out to the auto road it was hot, and just at noon at that! I kept going on, however, until about three o'clock. My drinking water had given out so I decided to stop by the road side and eat a small tin of pears that were left in my lunch kit.

I walked and rode in turns for the last hour, and just at five o'clock I turned into the station grounds. I was happy to be at home.

—C. M. Yocum

A small village school at the edge of an African jungle.

* Missionary for The United Christian Missionary Society.

Jackman Memorial Hospital

MY wife and I visited the Jackman Memorial Hospital today." Thus began the statement written by F. V. Wylie, Governor, Central Provinces and Berar, India, in the visitors' book at the Hospital. Then he continued: "During our visit to Bilaspur we have seen at Champa, at Pendra Road, at Mungeli, and now here, something of what the Christian Missions are doing for the alleviation of suffering in the district. I find it difficult to express the sense of admiration which I feel for all this humanitarian endeavor. That the people of Chhattisgarh are grateful may be taken for granted, but I would like to state on behalf of the Government of this Province that we are also most grateful.

"The Hospital is almost ideally situated. . . . The buildings and the entire surroundings are spotless, and the whole atmosphere of the place is bright and cheerful. Dr. Hope Nichoson (Doctor-in-charge) and her devoted assistants have brought into existence an institution of which they are entitled to be proud. The Training School for Nurses which is attached to the institution is a splendid idea and helps to meet one of the genuine and most urgent needs of this Province—trained nurses for our hospitals.

"My wife and I would both like to offer our cordial good wishes to Dr. Nichoson and her staff. We hope Dr. Nichoson may long continue her selfless work for the sick and suffering of Bilaspur."

Miss Alice M. Clark, R. N., B. A., is the Nursing Superintendent at Jackman Hospital; Moti Solomon, L. M. P., and Ruth I. Mitchell, R. N., are assistants. They have been swamped with patients and every inch of space has been used. They borrowed beds from the school, and some of the patients brought their rope beds with them. There were between 40 and 5 in-patients when Dr. Nichoson returned last December; when she left July 15 to get a little rest, there were 127 in-patients, and 80 to 125 out-patients. The greatest need right now is a nurses' home so they can use the entire hospital for patients. Alec O. Hardy, Bishop of Nagpur, following his visit to the Hospital in March, wrote: "Demands . . . obviously exceed the accommodation available."

Harold E. Fey, of the *Christian-Century*, visited Bilaspur last April. He also wrote in the visitors' book:

"This ministry of healing, here so abundantly and beneficently practiced, speaks a universal language of brotherhood. Of course it is only natural that ailing people would seek out, as they do in such gratifying numbers, a center where the body's ills are so competently treated. What struck me, however, was the 'plus', the recognition that people have troubled spirits as well as aching bones and bruised muscles. The confidence and affection which one sees for Dr. Nichoson and her associates speaks eloquently of that quality of helpfulness which deserves the name of Christian. My admiration and best wishes go out in full measure to this blessed enterprise."

Dr. Nichoson and Nurse Ramala, Jackman Hospital, with babies dressed in bright colored frocks made by women of the Terre Haute, Indiana, Church.

Mr. and Mrs. J. B. Lehman Honored

OCTOBER 11 marked the fiftieth anniversary of the arrival of Mr. and Mrs. J. B. Lehman at Southern Christian Institute, Edwards, Miss., to take charge of that school.

This anniversary was appropriately celebrated on October 13 at Southern Christian Institute. At the morning church service, President Long presented Mrs. Lehman as the guest speaker. To an attentive and appreciative audience, Mrs. Lehman brought many vivid pictures of the early days of the school with its privations and sacrifices, but, too, with its plans and hopes for a greater S. C. I.

When Mr. and Mrs. Lehman assumed their duties in 1890, three presidents had already served the school. The excellent foundation laid by these men helped smooth the path of the new encumbent and his helpers. At that time there was only one building, the Mansion, on the campus. This had to serve as living quarters for both teachers and students, and, also, as a school building. Within a few months a school building was erected and other buildings followed in due time, some of them now replaced by more substantial structures.

As the need for them was felt, the high school and college departments were added to the elementary school. The number of workers has increased from four in 1890 to about five times that number. Progress during the years has been so marked that the speaker said she felt impelled to say, as was said of old of Jacob and Israel, "What hath God wrought!"

It is most fitting that the new men's dormitory, under construction at S. C. I., is to be called "Lehman Hall," in honor of those who unselfishly gave forty-three years of consecrated service, and whose lives have been a source of inspiration to all who have come in contact with them.

Left to right: First row, Mr. and Mrs. J. B. Lehman. Second row: Mr. and Mrs. D. R. Bebout, Miss Myrtie Evans. Top row: Mrs. Allema Barnes, C. W. Hanna.

Following this service, a dinner, planned and prepared by Mrs. Ella Hobart and Miss Bessie Wright and their assistants, was served.

Present for this occasion, besides the honored guests and their son Paul, were Miss Dale Ellis, Dr. C. M. Yocum, and C. W. Plopper of the U. C. M. S. Also Mr. and Mrs. D. R. Bebout, Mrs. Allena Barnes, and Miss Myrtie Evans, former S. C. I. teachers now living in Jackson.

—KATE LOUISE COWDERY,
of Geneva, Ohio, on S. C. I. staff for 20 years.

SO LONG as we love, we serve; so long as we are loved, I would say, we are indispensable. No man is useless while he is a friend.—ROBERT LOUIS STEVENSON.

David Rioch

By C. M. YOCUM*

DAVID RIOCH was one of the most winsome and gentle men I have ever known, and in his own winsome way he was aggressively evangelistic. He was a builder, too, a number of substantial buildings in India having been erected by him. Several wells, big and deep, dug by him continue to furnish a copious supply of refreshing water to India's thirsty throats and parched fields. For thirty-four years he was a missionary in Hindustan where he won hearts, pressed home the claims of Christ, built the Kingdom and liberated living and life-giving water.

A memorial service was held in Central Christian Church, New York City on October 6, David Rioch having passed away in Auburndale, Massachusetts, on September 24. Mr. Rioch was born in Canada, but it was in Central Church, New York City, that he became a Christian, and in Central Church, too, was conducted the farewell service as he first sailed for India forty-two years ago.

When he arrived in India in 1898, stark famine stalked the land. His first work was in Damoh among the orphans rescued from starvation, and no gentler hand was laid upon parentless children. Later on he did considerable building in Damoh; but not so much the buildings as the Christian character he helped to build into a group of our present-day Indian leaders who once were orphan boys at Damoh constitute his abiding memorial.

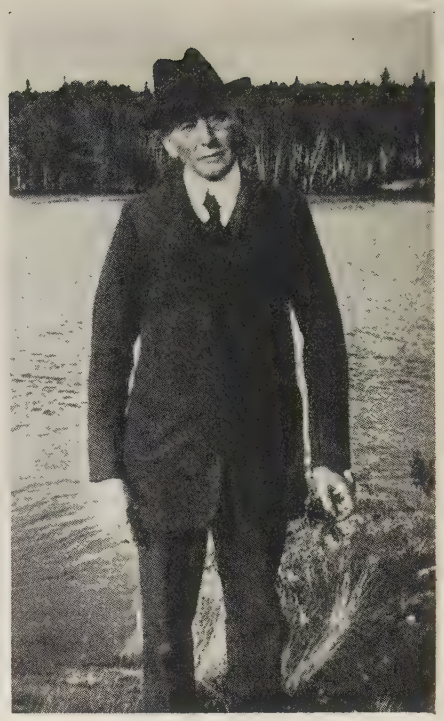
It was not only Damoh which felt the wholesome influence of his winsomeness and responded to his evangelistic urge. At Landour, a hill station in North India, during his first summer he worked among British soldiers sent up from the hot plains to recuperate and thirteen of them were baptized as a result. At Harda, too, he held a meeting in the English Church early in the first term of his missionary service. Hatta, Mungeli, Takhatpur and other points in the Chhattisgarh; Bina, also, and Barela where he worked among the Gonds all felt the influence of his godly life and responded to his labors of love.

In 1931 when Mrs. Yocum and I were visiting India, he was ill. His ailing heart was keeping him in the house much of the time. But even then the new church building at Takhatpur was rising under his supervision. It stands today as an attractive and commodious sanctuary, the last of his material contributions in India. We all felt that as soon as he could travel he should return to the homeland. In April, 1932, he and his companion in their long service in India, Dr. Minnie Rioch, sailed from Bombay, arriving in the United States five weeks later.

His last church service in India was with the lepers, whom he cared for so faithfully and so many of whom he had baptized. He joined as usual with them in singing "Praise God from Whom All Blessings Flow," and they raised their arms and shouted as they always did, "Victory Be Unto Christ Jesus."

In the United States following his retirement he made his home in Boston, where, though prevented from vigorous activity, he gave frequent missionary talks. He learned the Braille code and transcribed several books of the Bible into Urdu for the benefit of the blind of India.

Mrs. Rioch, their son Dr. David Rioch, a physician and head of an important department in Washington University, St. Louis, Missouri, and Dr. Janet Rioch, of New York City, and their host of friends on the mission fields and at home morn the loss of one of the Kingdom's noblemen as they praise God that the light of his blessed influence has shown upon them.



David Rioch

* Dr. Yocum is Chairman of the division of foreign missions of the United Society.

Stewardship Year 1940-41

Edited by O. L. Shelton

As the observance of Stewardship Year comes to the half way mark, it is possible to evaluate some of the results that are likely to come from this intensive effort. The number of pastors enrolling and pledging observance in the churches far exceeds the usual number indicating participation in a brotherhood program. No doubt a large number are entering fully into the emphasis who have not so signified. That means that more churches are feeling the deepening influence of this vital challenge than have been touched by any other brotherhood emphasis in many years. The seed thus sown will lead to a deeper and wider fruitage in years ahead.

More Materials Used

By far more materials have been ordered for use in accomplishing results than is the case in most objectives set for brotherhood achievement. It would be interesting to tabulate the increased spiritual life, the widening vision, the deeper spirit of sacrifice and devotion, and the increased support of the Kingdom of God that is bound to come from the challenge that is being presented. The way of stewardship is the highroad to more abundant life, and the reports already coming in indicate that individuals and churches are finding new spiritual life.

What Some Churches Are Doing

Some are using "Jesus' Teaching on Stewardship," by Valentine, in adult classes as elective studies. Some are reporting splendid results from the use of stewardship plays. One church, at least, is giving a stewardship folder to each person in the Bible School one Sunday each month; others are using the "Patent Sides" or the four special folders for each Sunday of a month; others are using these folders for enclosures in an educational mailing campaign leading up to "church budget Sunday." Many are reporting the use of "Consecration and Step Up" Sunday as being most effective. Many churches are engaging speakers and giving a week or more to an intensive "stewardship mission."

The Next Half Year

Those who have not already done so will surely take advantage of the brotherhood trend and order all the material and enlist fully in the fellowship of Stewardship Year during the first six months of 1941.

During the month of February, suggestions and materials will be available for the observance of "Family Stewardship Week. Emphasis should be placed on the stewardship life of each member of the family, and the opportunity to introduce children to this vital conception of Christianity.

From Easter to Pentecost the disciples of old were preparing to meet the challenge and responsibility of a new order. This period will be one in which the vital partnership of the Christian with God will be stressed. It ought to come with peculiar urgency this year as we face the responsibility of a new world order.

Stewardship Committee, Irvington Station, Box 36. Indianapolis, Indiana. Reports, suggestions and achievements that have been received are deeply appreciated. Others will be welcomed.

College Notes and News

Eureka College
Eureka, Illinois

Students and faculty at Eureka College continue to feel that the single-subject plan, which was adopted last year, is resulting in more thorough study and more uniform learning.

Under this method the student concentrates his effort in one course for nine weeks, thus taking only four courses a year. In four years he completes the sixteen courses necessary for graduation with a Bachelor's degree. As shown by circulation statistics last year and again this year, use of the library has increased considerably since the plan of study was put into operation.

Under the leadership of Dean Raymond Aylsworth, Professor E. E. Higdon, and Donald Salmon, pastor of the Eureka Christian Church, Eureka College ministerial students meet weekly in the chapel of the Eureka Church for discussion and study of present-day problems of the church.

Chapman College
Los Angeles, California

In April, 1940, Linden G. Leavitt became associated with Chapman College as Business Manager and Director of Promotions.

This filled a long felt need of the coordination of those two offices. Dr. C. F. Cheverton became Director of the college and is devoting practically his entire time to teaching. Miss Bertha Munro, who has been in the business office for nine years, has taken over the work of the Promotion Secretary. Mrs. Earl W. Smith comes to the business office as Cashier. Under the new arrangement, Mr. Leavitt will make field contacts with churches and friends in the interest of raising money and in building up the student body.

Mrs. John J. Evans, well known on the Pacific Coast, has joined the staff this year as House mother to fifty-eight girls in the dormitory. Mrs. Evans' life has been devoted to working with young people; Chapman College is fortunate in having her as member of the staff.

Out of the two hundred fifty students enrolled, seventeen are preparing for the ministry and seven for full-time work in religious education. A large number of others have chosen sociology for their major, under the direction of Dr. W. S. Hertzog, well known throughout California for his exceptional work in this field.

The College of the Bible
Lexington, Kentucky

Forty-nine students are enrolled in The College of the Bible for the first semester, representing twenty states and two foreign countries. All students are on a graduate level; seventeen institutions of higher learning are represented by graduates holding their degrees. On October 24, the annual fall convocation of The College of the Bible took place in Central Christian Church with the Bachelor of Divinity degree being conferred upon Harry Leroy Owens of Chariton, Iowa, and Phillip Merryl Runner of Bowling Green, Kentucky, both young men having completed requirements of the degree during the summer session. Lin D. Cartwright, editorial secretary of the Christian Board of Publication, delivered the convocation address.

Most of the members of last June's class have accepted calls to service in churches and are now actively engaged in work in their pastorates. Two have remained in Kentucky, two are living in Missouri, one in North Carolina, and one in Canada.

Members of the staff of the college have appeared as guest speakers in the state conventions of Alabama, Florida, Northern California, North Carolina, Mississippi and Tennessee.

This stained glass window in Dorsey Memorial Chapel in Christian College, Columbia, Mo., attracted the student body at the close of a vesper service, when the bright moonlight outside endowed the figure and the colors of the window with a peculiar richness which halted students as they left the Chapel. The window was given the college by its past president, Mrs. Luella St. Clair Moss.

Drury School of the Bible
Springfield, Illinois

Drury School of the Bible is in its thirty-second year and is realizing the effects of time. Joel Bob Moffett, a ministerial student in his second year in college, is a grandson of Frank L. Moffett, who, at the time he was pastor of the South Street Christian Church in Springfield, was active in helping to get Drury School of the Bible established.

At the third district convention recently held at West Plains, Robert Thomas spoke on Drury College and the School of the Bible. The string quartet of the college, led by John Kendall and Holly Mertel, provided music. The third district convention re-elected for three years the members of the board whose terms were expiring: A. C. McGinty, Neosho; James Michael, pastor of Central Christian Church, Springfield; Martin A. Johnson, pastor of South Street Christian Church, Springfield; and Joseph Dwyer, a layman from First Church, Joplin, elected for a term of two years to succeed P. F. Bennett who had moved from the state.

Atlantic Christian College
Wilson, North Carolina

Atlantic Christian College has enrolled during the current session the largest number of students in its history.

Russell Roebuck of Williamstown, North Carolina, who graduated from the college in 1937, has been chosen as alumni secretary. He made the plans for an excellent program presented on Homecoming Day, November 2.

Atlantic Christian College has recently received from the estate of Mrs. Lily Faulkner Andrews of Greenwood, South Carolina, a bequest of nearly $5,000 which will form the Andrews Loan Fund. This brings the total of funds for loans available to students to nearly $12,000.

There has been an increase this year in the number of men entering college for the first time who expect to devote their lives to the Christian ministry, and there are several students who have not yet reached a decision but who are considering ministry as a life work.

Christian College
Columbia, Missouri

Madam Genevieve Tabouis, a distinguished French journalist, attracted a capacity audience in the auditorium of Christian College when she talked the evening of October 14 on "How France Collapsed."

The first and only independent chapter of the American Red Cross ever established in any school or college began work in Christian College Monday afternoon, October 14. This chapter is planning to do experimental work as guidance for schools and colleges elsewhere. According to Mrs. Mary Parry, head of the production of the local Columbia Red Cross chapter, the work of the Christian College chapter is of paramount interest to the national organization which plans to establish other school and college workrooms as fast as they are found to be practical. The Red Cross workers meet twice each week as one of the provisions of the national emergency defense program now in effect in the college.

William Woods College
Fulton, Missouri

Miss Anitabelle Fuss of Pawnee, Oklahoma, a junior at William Woods, has been elected president of the Christion student congregation of the Fulton Christian Church. This organization is composed of students from William Woods College and Westminster College, and was established this fall by Donald F. West, pastor of the Fulton Christian Church. It has made a significant start and gives real promise of becoming a highly important factor in the religious program of the local church in the two colleges.

President H. G. Harmon, in accordance with the school's policy of student government, has appointed a student-faculty convocation committee. Among the speakers who will come to William Woods to give convocation addresses are: Rabbi Louis Binstock of Chicago, Willard Shelton, editorial director of the St. Louis *Star-Times* and former editor of the *Christian-Evangelist*, and Dr. Franc L. McCluer, president of Westminster College.

Phillips University
Enid, Oklahoma

Since the opening of the school year, great progress has been made in the building program of Phillips University. The students' union building, first of the group, has been occupied; ground has been broken for the gymnasium health center; and $25,000 was given by Mrs. Sadie Clay of Medicine Lodge, Kansas, toward the construction of a new residence hall for women, to be called "Clay Hall" in honor of her husband, Robert Henry Clay.

The additional financing of "Clay Hall" includes $20,000 in cash and $50,000 in pledges received thus far. The structure will cost $120,000 and will be a three-story building.

Founders' Day was observed on October 11 with a memorial service to Dr. Eli Vaughn Zollars, who thirty-four years ago founded and became the first president of the college. As a part of the program, ground was broken for the gymnasium which is Enid's contribution to the building program.

The Disciples Divinity House
Chicago, Illinois

The resident head of the House is W. Barnett Blakemore, who has lived in the house while completing work for the B.D. degree, and is now near the end of his studies for the Doctor's degree in the Divinity School. Two years ago he was abroad as a traveling fellow of the House and since then has held a fellowship in the Divinity School of the University. He is a graduate of Washington University, came from the Union Avenue Christian Church in St. Louis, and is the son of a Disciple minister.

Butler University
Indianapolis, Indiana

Approximately three thousand students are enrolled in the various colleges of Butler University; enrollment is larger than last year in both the day and evening divisions.

Inauguration ceremonies for Dr. Philip M. Bail, new dean of the Butler University College of Education, and a conference on Secondary Education were held early in November. Professor Henry M. Whisler of the college was chairman of the committee in charge of arrangements for the two affairs.

Home-coming activities at Butler were held early in November with many hundreds returning to the campus for a two-day program. A varied program was presented.

Dr. John E. Potzger of the Botany Department has been appointed editor of the general biology section of *School Science and Mathematics*, the official publication of the Central Association of Science and Mathematics.

Culver-Stockton College
Canton, Missouri

On October 25, WGN in Chicago celebrated the third anniversary of Helen Hardin's service program, "Everyday Work." Miss Hardin is a native of Hannibal, Missouri, a graduate of Culver-Stockton College, and for seven years taught school in Illinois.

While in college, Miss Hardin won the Junior Scholarship Cup and graduated in 1929 with majors in language, English and speech. During her Senior year she was editor of the *Megaphone*.

Kansas Bible College
Lawrence, Kansas

This year, which is being celebrated as the seventy-fifth anniversary of the University of Kansas, marks the fortieth year of the teaching of the Bible at the university. The Christian Woman's Board of Missions established the Kansas University Bible Chair in 1901, and Wallace C. Payne became the first dean. Myers Hall was erected in a most convenient location, adjoining what is now the University High School and directly across from the student union building. The work was supported by the C. W. B. M. until 1928 when Kansas Bible College was incorporated to continue the work and the support was placed on the Kansas churches.

At the present time all classes in religion at the university taught by all communions met in Myers Hall. A School of Religion, interdenominational, offers sixteen courses for collegiate credit. Of these, eight are taught by Harold G. Barr and Royal Humbert, teachers for the Christian Church. Mr. Barr has been dean of the Kansas Bible College since 1937, and Mr. Humbert began his work this autumn.

Religious emphasis week at the University of Kansas was held at Lawrence on Sunday, November 24, with Robert C. Mackie, Secretary of the World Student Christian Federation, as leader. Addresses were given by Kirby Page, and by Paul Moritz, a graduate of Kansas University who has spent the past year with the Student Federation in China.

Kappa Beta, Christian Church girls' organization, has about forty-five members at the University this year.

Lynchburg College
Lynchburg, Virginia

The Lynchburg College Sunday Evening Forum, sponsored by the Student Christian Association, devoted three sessions beginning October 20 to the discussions of the Protestant, Catholic and Jewish religions. Representatives of each of these faiths presented, first, the beliefs of his particular group; second, the theology; and third, the attitude toward social problems of the day. Following these presentations opportunity was given for discussion and questions.

Beginning October 17 a series of assemblies was arranged to assist the students to vote according to rational thinking instead of emotional reaction. The points of view of the important political parties were presented by speakers from the local headquarters.

Texas Christian University
Fort Worth, Texas

D. R. Lindley, until recently minister of the Central Christian Church of San Antonio, has been appointed assistant professor of Bible, effective next September. Mr. Lindley, now doing graduate work at the Divinity School of Yale University, took his Bachelor's degree at Phillips University and has done graduate work at Brite College of the Bible, T. C. U.

Dr. Rebecca Smith, head of the department of English, has been elected president of the Texas Institute of Letters.

"Finding Myself" was the theme of the annual Fall Retreat of students in Brite College of the Bible. More than 50 students and 12 faculty members participated. Visiting speakers included Dr. L. D. Anderson, First Christian Church, Fort Worth; Leo Johnston, minister of Oak Cliff Christian Church, Dallas; and J. Hoyt Boles of the Hemphill Presbyterian Church, Fort Worth.

WORLD CALL NEWS ROOM

IT is with regret that we learn of the death on October 23 of Mrs. Louisa B. Harrah, Golden City, Missouri, the mother of Miss Veda Harrah, missionary to India. Miss Harrah arrived in this country only a short time ago for furlough, and was with her mother during her last illness.

Joy Higdon, daughter of Mr. and Mrs. E. K. Higdon, was elected president of the Freshman Class at Depauw University, Greencastle, Indiana. Congratulations, Joy!

Upon authority of and under the auspices of the Central Christian Church, Pueblo, Colorado, an ordination service was held in Graham Chapel, Missions Building, Indianapolis, at 4:30 P. M., November 6, for Mrs. H. B. Marx, the newly appointed executive secretary of the department of missionary organizations of the United Society. The minister of the Pueblo church, Ford A. Ellis, represented Central Church in the service.

Plans have been made for a formal installation on December 10 in Graham Chapel of Mrs. Marx as executive secretary. This will be a feature of the conference of the state secretaries of women's work which is to be held December 10 to 12.

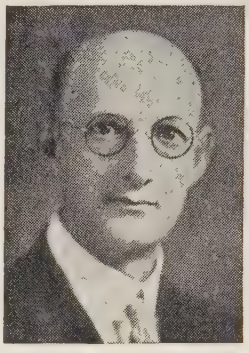
The Board of Directors of Unified Promotion, have set February 19 as the date for the next Brotherhood Dinner. The program will place equal emphasis upon world fellowship and prayer. The Board voted that the Brotherhood Dinner offering be for our British churches in the support of their missionary program.

The Iowa Christian Woman's Missionary Society board in 1929 adopted a tenure of office for all members of the board. Since then each person was elected to serve for four years. The plan became effective at the State Convention in 1930. During these ten years over sixty women have served on this board. Including the present members there are sixty-one of this number living in Iowa, representing thirty-nine churches.

These figures are significant when we know that the board members consider their service as a part of leadership development and that they continue active service in their local congregations based on the enlarged experience of service on the board.

At the 1940 Iowa State Convention, Sept. 29-Oct. 2, the Woman's Board Fellowship had its First Annual meeting at a Fellowship Breakfast. Mrs. R. A. Doan, vice-president of The United Christian Missionary Society, and Mrs. O. S. Murphy, National World Call Secretary, were guests. Each brought an appropriate and helpful message. Word was also brought by Mrs. E. C. Smith, Newton, and Mrs. Floyd J. Laughman, Des Moines, former presidents, and Mrs. J. C. Mason, Altoona, who now serves as president. Miss Mayble M. Epp, state secretary, presided.

Iowa Woman's Board Fellowship at the Boone State Convention.



Burton L. Hoffman

Burton Hoffman, pastor of the church at Fairhope, Alabama, and former state secretary of Alabama was killed in an automobile accident on November 5.

Our sympathy is extended to Gaines M. Cook in the passing of his father November 9, on a farm near Leroy, Illinois. Mr. Cook is the state secretary for Ohio.

An organization made up of women employees at the Missions Building, known as the Ivy Club (formerly the Girls' Club) has undertaken to provide funds from personal gifts by the members to furnish a room in the new dormitory at Southern Christian Institute. The members have also decided to forego the exchange of Christmas cards and to use the money which would thus be involved, to apply on the seventy-five dollars needed for the dormitory room.

Miss Margaret Hopkins has resigned her position as secretary of young people's work in Kentucky, to become the bride of Hilton Windley, pastor of our church at Maysville, Kentucky. Miss Hopkins rendered an outstanding service in Kentucky. We wish for her much happiness. Miss Ethel Estill, a second year student in The College of the Bible, has been selected to succeed Miss Hopkins.

The death of Miss Lyrel Teagarden's mother, June 24, should have been reported in a previous issue. Mrs. Anna Barnum died in Danbury, Connecticut. Miss Teagarden is a missionary to China, now home on furlough.

Mr. Estrello, who has been the director at the Social Center in San Luis Potosi, Mexico, is leaving at the end of the

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Women and World Highways

The Nature and Function of Woman

By URSULA M. NIEBUHR

THIS is an excerpt from an article by Mrs. Reinhold Niebuhr prepared for the Woman's Centennial Congress, to be convened in New York City, November 25, 26, 27. It is printed by permission of the author and of The Woman's Press.

WOMAN stands at a curious junction of the universal and particular. Womanly qualities, conventionally viewed, are those which have universal appeal and relevance. Sympathy, intuitive understanding of the needs of others, long-suffering and self-sacrifice, these are the aspects of the womanly spirit which are enshrined in the characters of great women and mythical women: Saint Catherine of Genoa, the Virgin Mother, Florence Nightingale, Isis, Astarte. Yet woman stands also in a particular relation, the most particular and individual relation in society—the mother of the child, the mate of the man . . . her immediate vested interests, as it were, are committed to the smallest unit in society, the family.

This means that woman stands in a paradoxical situation, in history and in society. Biologically, and in relation to the natural order, she is a domestic creature, committed to the care and protection of her own. Spiritually, she possesses those qualities which transcend the claims of her own, and, reaching out to include other children, other families and groups, make her particularly sensitive to social wrongs and ills. . . .

This paradoxical situation of women is especially illustrated by the history of women in relation to organized religion. From the pages of religious literature it is evident that woman is supposed to be naturally religious . . . But . . . on the whole her voice was rarely heard, because on the whole she was domestically confined. Thus those women whose stories are found in the Old Testament are usually wives and mothers with the exception of a few national heroines such as Deborah and Judith. In ancient Rome there was a definite religion for domestic women, the worship of the Lares and Penates. . . .

But in Greek literature there is a magnificent example of a woman stepping out from the household. Antigone, discharging an office of love, although paid to someone in her family group, challenged not only the laws and edicts of the state but also the conventional and religious observance of them. Her story is well known: how she defied the order of her uncle, the king, and in so doing claimed the transcendence and the universality of the eternal moral law. . . . "Defy the state?" her sister had asked, "I could not do it"; and Antigone had replied, "My part is love."

Her answer reminds us of Romola, who, in the pages of George Eliot's novel, is pleading with Savonarola, the monk, for the life of her uncle. Savonarola, with the absoluteness of the religious fanatic, claimed that the cause of his party was the cause of God's kingdom. "I do not believe it," Romola cried. "God's kingdom is wider—else, let me stand outside it with the beings that I love." . . .

"God's kingdom is wider," so also thought Josephine Butler, who only a hundred years ago battled for justice and mercy on behalf of the most depressed and helpless class of women, prostitutes, against the massed contempt and hostility, not only of the medical world and of society but also of religious *and* feminine opinion. . . .

What do the stories of these noble women and the memory of their words expressing this supreme unconditional love against the laws and conventions of society show or teach us about the function of woman, the whole position of women in the contemporary situation? First of all, they definitely illustrate the constitution of woman and the quality of her contribution. As John Stuart Mill has described, woman's knowledge is intuitive and her ability is practical. Men recognize this fact when they say, in a somewhat superior fashion "Women are so personal." Taking this fact as it stands, it also has to be recognized that women have been in the foreground of movements for social reforms, for international cooperation, for educational enterprises, so that much of the advance in humanitarian legislation, for example, have been won by the work of women. This has been because women *have* been intuitive, have been "personal." . . .

But this approach to the social problem, to the international question, has its limitations. Women may be psychologically less able to appreciate what might be called the impersonal imponderables of political and social life. The demonic forces as well as the inherent and sometimes constitutional checks and balances which make up a total situation have sometimes been realized less by women than men, who again by nature and from experience are more used to dealing with the mechanics of social living. Thus part of this weakness may be explained as lack of experience; woman has not had the chance to deal with the larger, more impersonal issues of national or social life. But the evidence of our own day, as also of the past, suggests that woman's contribution has been first through a personal approach: Harriet Beecher Stowe, regarding the enslaved Negroes as fellow-children of God; Jane Addams, working for the immigrant groups of Chicago's South Side as individual human beings; and then also, through a concrete presentation of the needs they saw: Beatrice Webb, exposing the sweatshops in the East End of London; Alice Hamilton, fighting for the improvement of public health in industry; Grace Abbott and the protection of children. The list can be added to, from Florence Nightingale to Madame Chiang Kai-shek today.

It seems that women make their greatest contribution through the extension of their natural intuitive qualities and gifts. Woman, intuitive in her grasp of the needs of others, such is the ideal domestic woman, the ideal wife and mother of a family. The same woman, with the same gift of intuitive sympathy and service for others, is the woman who, dramatizing the needs of the underprivileged and the downtrodden, presents them as persons, individuals, standing in the need of help, of recognition and advancement. Such is the natural contribution, the instinctive expression of women motivated by their normal qualities and virtues.

But this extension of these virtues and qualities of woman is not always automatically made. Woman too often is and remains domestic—woman devoted to her own family and group, worshiping her own Lares and Penates, and by the very limitation of her sympathies contradicting that claim to universality which she possesses in her character and nature. . . . The wife and mother who instructs her children in unselfish living and yet exploits her servants, or who has no active interest for the welfare of those who labor to provide her family with food and other necessities of life; the woman who is active in philanthropic good works and yet whose sympathies stop short of concern for those workers whose sweated labors provide the very basis of her philanthropic generosity; the woman whose sentimental protection of her own son from violence makes her blind to the problems of international life whereby millions of other women's sons are persecuted and wronged. The list can be extended, and there is hardly a woman who can be free of this guilt, which is the nonfulfilment of her true function in society.

Woman is domestic, woman is the eternal wife and mother, but woman claims, by her very nature arising out of her biological function, to have an especial understanding of the "unwritten laws of God, which are not of today or yesterday, but have been from the beginning." Therefore, because of this

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Programs for Adult Organizations

Foreign Missions Theme: China On The March

JANUARY

What Is Past Is Prologue

JANUARY finds us starting in on our six months' study of China. It was 1933 when we last devoted a whole series of programs to China. What a lot has happened since then! The theme chosen for this study is "China on the March." The first six months of the year centered our thinking upon "Shifting Populations in America." So we have a year that keeps us constantly moving, but then world-minded individuals with a vital concern for the world's well-being need to travel at a rapid pace in their thinking and serving in these difficult days.

Our thoughts for this coming six months' study will be centered upon the message and ministry of the church, both Western and Chinese, for China today. The January program will study the present situation in China and seek to understand and interpret it through a brief study of the past. February in similar fashion will deal with the Christian movement in China. Three programs then will take up the study of our mission stations and the opening of West China. The June program will bring understanding of the need and desire for cooperation and unity among Christian groups and with cooperative and union work.

Materials and Their Use

You have a new *Study Packet* and how we hope you will like it! It has leaflets, of course, one for each of the six leaders and others with material for carrying out the programs as suggested in the *Year Book of Programs.* Some of it is historic to give us background for our study; some of it is information as to the work that has been done in the past and is being done today; some of it is of human interest, bringing us acquaintance with our coworkers and the interesting things that happen.

In addition to the leaflets you have—surprise—a lovely illustrated pamphlet with delightful and helpful snatches of information and poetry, clever drawings that you can copy for anything from place cards to posters, suggestions for Chinese parties including games and recipes and how to manage an innocent looking pair of chopsticks. Fancy our adult packet getting a lift like that! It will be as good as a facial to take the wrinkles out of our programs—and when we are studying China "face" is important! Rose Wright is the clever person whose brain and pencil have evolved this pamphlet.

You will find mimeographed pages with information as colorful as the paper on which it is written. There is a special pamphlet on China relief that every group will want to use. If you did not have a standing order for the year's two packets, and want this one, it will cost you fifty cents.

WORLD CALL will have an even closer than usual tie-up with the China study. The special monthly articles will be necessary to a well-rounded development of the themes. Watch for pictures, too, that will make real the information. And this page each month will keep us posted as to these articles and other current materials. The January number will have a map, information as to additional materials to enrich your programs, and reviews of a few of the books we will want.

But after all is said, the material is good or poor according to the use we make of it. The leaders' leaflets give suggestions for presentation of the materials, but leaders should be urged to work out their own plans and ideas. There is a lot of real talent in our missionary groups, some that is being put to use and some that is still wrapped up in napkins and hidden away. The programs would be infinitely better if only our leaders would take time enough and begin early enough to adapt them to their local needs and to the people who will "take part" on the program. How we do toil over our papers to be presented to the clubs to which we belong! And give our missionary programs a touch-and-go of preparation!

And still I hear that all up and down these fair lands of ours, the United States and Canada, leaflets are being read!

Authorship

Authors' names are not attached to leaflets in this new packet. Many people have gladly contributed vital information which has been utilized in the preparation of the leaflets. Missionaries home on furlough have been most generous and cooperative and they have taken time to do things in a hurry when they needed more time for it. Mr. and Mrs. C A. Burch, trying to get some needed rest in Milford, Michigan, and while out on speaking trips, answered every request. Dr. and Mrs. G. L. Hagman from the sanatorium at Saranac Lake, New York, told what they knew. Vincoe Mushrush, studying at Washington University, St. Louis, prepared her share when the professors had, as she said, "the test look in their eyes." Katherine Schutze sent information as breezy as the West Texas plains where she is having some months with her family. And Lyrel Teagarden came right to the offices and kept her pencil ceaselessly at work filling pages and pages with the information you are using—filling pages, that is, when folk around the offices were not asking her to help on this or spell that.

Our retired missionaries in the same way have answered with promptness. Mary Kelly, Emma Lyon, Frank Garrett, let no time elapse between hurry-up requests and their fulfilment. Mrs. Guy Sarvis wrote a play that brings to us several of our old acquaintances in her previous plays.

Other materials have come from letters of missionaries on the field. We will have a rich association with our missionaries as we use our program materials in these coming months.

January's Program

Suggestions for the worship service on the theme, "I Will Build My Church for All the Nations," are found in this number. The service was prepared for us by Mrs. Doan and is her first message direct to us in our study groups.

"What is Past is Prologue" is the study theme. The thing we are trying to get at is the fact that the China of today is the result of all the past centuries. We shall want to look first at China today, and for this we will use an article in this number of WORLD CALL. Then we shall want to see how the past centuries have shaped this China. The geography, the history, and the religions of the land, the contacts with the outside world as well as the happenings within the land, have been the prologue of today's China. A study of the past and the influences that have molded the Chinese character bring us understanding of how China always goes on, steadily, patiently, determinedly "on the march," ultimately reaching the desired goal. For this study we have a brief leaflet and will want to do some additional research, for the theme is a fascinating one. Then we ought to take a look at China's gifts to the world, and there is a leaflet for that as well as an article in the October WORLD CALL.

Another feature of the January program plans is the dramatization referred to above. The title is "We Must Think of China," and the play brings to us the appeal that we must put into every program.

Make this January program so interesting that it will set the pace for all the five programs to follow.

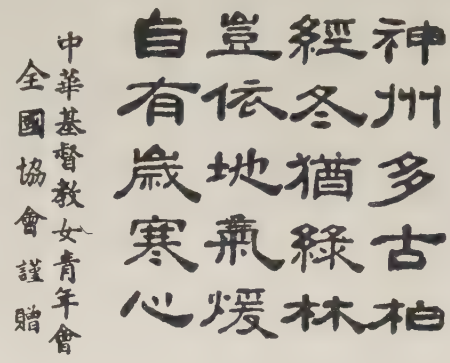
The World Day of Prayer

Since the World Day of Prayer comes in February something ought to be done at the January meeting in the way of making plans for its observance. Elsewhere in this number you will find information for your use. —EDITH EBERLE.

Programs for Young People

Indomitable China

THIS Chinese poem was used as a Christmas greeting in 1938 by the National Committee of the Y.W.C.A. in China. It seems to us a good theme poem for the young people's study of China which has been titled, "Indomitable China." Indomitability comes to those who have an abiding inner power. For centuries the Chinese have demonstrated that power and strength. It is reflected in the writings of her philosophers as well as in the lives of the people themselves.



Tho the winter is severe,
The pine trees in this ancient land
Stay green throughout the year.
Is this because the earth is warm and friendly?
No! It is because the pine tree has within itself a life restoring power.

Materials for the Study of China

Here we shall describe the materials which we consider basic to your missionary study of China. In the January WORLD CALL there will appear a double page spread map of China, and on the opposite sides of the map will be listed supplementary materials of all kinds, including reading, dramatic, visual. These suggestions will include all age groups.

Basic Materials for Seniors and Young People

In preparing our China packet for seniors and young people, we have tried to include the sort of material which we felt it was less likely you would be able to secure in libraries and current publications. As to history, geography, the war, the customs of the people, religions, politics—all extremely important for an understanding of China—we have felt you should be able to get an abundance of information from encyclopedia, school text books, WORLD CALL, and other current magazines and newspapers. This does not mean that all of these are wholly omitted from the packet. Indeed, *The Amazing Chinese*, a pictorial booklet which is included, gives one of the best "high point" summaries of these and many other subjects which we have ever seen. But it will need to be supplemented. This booklet is something entirely new to our packets. You will like it. Ordered separately it is 25 cents—half the cost of the entire packet which includes many other items, as you will see.

Another different sort of material which appears in the packet is a profusely illustrated pamphlet containing poems, songs, stories, puzzles, proverbs, and other helps for informal occasions.

In addition to these two types of material there are three 24-page pamphlets —one for the guidance of leaders and study chairmen, and the others containing content material for use in building programs.

In the material for the leader there appears a report from the senior department of our Central Woodward Church in Detroit. This group studied China over a period of some weeks. We felt that their actual procedures would be interesting to other groups and helpful to them in personalizing and vitalizing their own study of China by exercising their own initiative and utilizing resources at hand. Of course, there are things that a group in Detroit could do that rural groups, for example, would not be able to do unless they lived near a city. But even so, we believe this report of the Detroit project will be both inspiring and helpful.

One of the 24-page pamphlets is a sort of handbook of the Disciples in China, locating and describing all our work there. It lists all our missionaries and indicates their major responsibilities. Extra copies of this pamphlet, "The Disciples of Christ in China," are available for 10 cents each. One of these should be in your permanent library.

All of this material which we have described is included in the packet, "Indomitable China," and is available for 50 cents. If you don't buy it you don't know a bargain when you see one!

Basic Materials for Junior High

Of course there are permanent missionary volumes which we recommend for junior high. These attempt to cover the world missionary enterprise and to acquaint this group with the work of the Disciples in all countries. But some junior high groups like to give special attention to the subjects currently studied by other groups. Some do that along with their use of the permanent materials. Others prefer to use the materials on the current themes as basic, with the permanent volumes supplementary to them.

Those junior high groups which wish to give special attention to China will be interested in two pieces of material: *If You Were in China*, a plan book similar to other plan books published by the Missionary Education Movement in recent years, and *Tales from China*. The former should not be used without the latter; but the latter may be used without the former to supplement other material, for its stories are interesting, readable, and general. The prices of these materials are 25 cents ($2.50 a dozen) and 50 cents respectively. The book of tales is illustrated with lovely photographs. Leaders should have "A Guide for Leaders of Junior High School Groups Using 'If You Were in China.'" A lengthy title, but you better use all of it if you place an order! Otherwise you may receive something else!

Junior high groups using the permanent missionary volumes will be particularly interested in "The 1940 Handbook of the United Christian Missionary Society," for it will bring the volumes up to date. Those using the plan and tales books on China should have the pamphlet, "The Disciples of Christ in China," price 10 cents.

What Do You Know About China?

We suggest several types of quizzes for your first meeting on China. Here are some multiple choice statements which you may like to supplement and use. These are from a guide for leaders prepared by Mrs. Katharine Silverthorn.

1. The Great Wall of China is about ——— years old. 500; 1,000; 2,000; 3,000.
2. About ——— per cent of the population of China are farmers. 20, 45, 60, 80.
3. Confucius lived about ——— years ago. 600; 1,200; 1,800; 2,400.
4. The Opium War was fought in the ——— quarter of the 19th century. First, second, third, fourth.
5. The Boxer outbreak was in ———. 1880; 1890; 1900; 1912; 1915.
6. The Republic was established in ———. 1906; 1909; 1912; 1915.
7. The Twenty-One Demands were presented by Japan in ———. 1912; 1915; 1918; 1921.
8. The highest social class in old China was the ———. Merchant; scholar; warrior; farmer; artisan.
9. The lowest class was the ———. Merchant; scholar; warrior; farmer; artisan.
10. The first Christian missionaries came to China between ———. 500 and 1000 A. D.; 1000 and 1500; 1500 and 1700; 1700 and 1900.
11. The first Protestant missionaries came to China between ———. 1750 and 1760; 1800 and 1810; 1830 and 1840; 1860 and 1870.

Leader's key: (1) 2,000; (2) 80; (3) 2,400; (4) second; (5) 1900; (6) 1912; (7) 1915; (8) scholar; (9) warrior; (10) 500-1000 A. D.; (11) 1800-1810.

Devotional Study for Missionary Societies

Theme for the Year: I Will Build My Church

JANUARY

I Will Build My Church: For All the Nations

Prelude: "This Is My Father's world."

Hymn: "The World for Christ."

Scripture: Isa. 2:2-3; 56:7; Rom. 10:12; Eph. 2:19-22.

So often as we read familiar passages of Scripture, our minds take in some one thing that has been often emphasized, and we too often miss another and maybe more important point. In the story of the cleansing of the temple, so much has been made of the fact that Jesus drove out the money changers and that he used a whip of cords signifying—especially now when some want authority for war—the use of force, that we have slipped over or forgotten his words as he quotes them from Isaiah: "My house shall be called the house of prayer *for all the nations.*" Never in the history of the world has it been so important for us to heed those words—a house of prayer for *all* the nations. We seem so willing to delete from our prayers the countries that for the moment we do not like.

How unchristian we can be. One who for years has served Japan now refuses even to transmit money to a college there because she so disapproves of Japan's military policies in the East. Why stop the good because the bad is so very bad? Another refuses to help the stranded missionaries of any country for fear a stranded German missionary might be helped. How dare we make such distinctions? Are there not untold numbers in each country who disapprove of those military acts, but who are helpless, even as you and I, to stop the evil our governments would do?

I think Jesus saw some of the Jews trying to exclude others of a different race from a full and free entrance into the temple, so out of the rich treasure house of the Scriptures he drew his words and declared his house a place for *all* nations.

It seems so hard for us to get this idea of world oneness as we sit in our own narrowly circumscribed, quiet, comfortable homes and churches. May I tell you where I felt the oneness of us all in a very special way? Several years ago Mr. Doan and I were in China and went to Hofei, formerly called Luchowfu, where Misses Teagarden and Wilkinson, Dr. and Mrs. Corpron, and Mr. and Mrs. Goulter now serve. At that time it was a long and difficult journey, and they in Hofei told us they divided Mission guests into two classes: those who were good sports and made the trip to Hofei, and those who did not. By steamer the trip up the Yangtze to Wuhu was easy and comfortable. By launch a day's journey to Lake Chao was less easy and comfortable, and by small sail boat across the lake it left much to be desired as to comfort and convenience. Water buffalo pulled us and our boat across mud flats because the water was low, and men towed us for hours up the river because there was no wind; and, finally, the night of the second day we reached Hofei.

All these experiences were interesting and not to be forgotten as I recall those days. But the thing I remember best and think of most often is a song I heard at the weekly station meeting of the missionaries. There was an element of surprise and newness in it for I had never heard the song before. Far away in what seemed to me to be the "interior" of China, I heard Mrs. Goulter sing so beautifully and with real meaning and feeling the hymn, "A Brother of All the World Am I." Far from my own people, in a strange foreign setting, a little lonely maybe, at any rate for some reason that song sung in that setting made a lasting impression upon me. For that small handful of "foreign" missionaries living in the midst of a big non-Christian city were not only singing of the oneness of the human race but were daily living out their belief in these words of Jesus, "My house shall be called the house of prayer for *all* the nations."

Solo or Reading:

A brother of all the world am I,
  Over the world I find mine own,
The men who come from the lands that lie
  In the bitter belt of the frozen zone:
The men who come from the dreamy south,
  Under the glowing sun's caress,
With swarthy skin and smiling mouth—
  All brothers mine in a bond to bless.

Where the islands lie in the circling green,
  Where mountain snows commune with sky,
In the marts of trade or in wastes between—
  Brothers mine, ye shall not die;
Drought and hunger may press you sore,
  Famine threaten and sword pursue,
In the Father's house there is bread and more,
  There's a heart of love that throbs for you.

Listen, again I hear them call:
  The blood leaps up in its prison veins
As I feel the sting of the blows that fall
  On my brothers' bodies that toil in chains.
Arise in the strength I know you bear,
  Set sail with hope on the yearning sea,
And come to the heritage yours to share,
  Brother with brother, and free with free.

I honor the land that gave me birth,
  I thrill with joy when the flag's unfurled,
But the gift she gives of supremest worth
  Is the brother's heart for all the world;
So come, ye sons of the near and far,
  Teuton and Latin, Slav and Jew,
For brothers beloved of mine ye are—
  Blood of my blood in a world made new.*

Prayer: Our Father, in this time of unbrotherliness, bring us back to the fresh realization of thy Fatherhood and our sonship. Help us to act out our belief in the unity of the human race.

—Mary Lediard Doan.

Mrs. Doan, for many years one of our missionaries to Japan and now vice-president of The United Christian Missionary Society, brings us this helpful devotional message out of her own personal experiences. "I am fortunate," she says, "in having a wide international background. I say fortunate though now with some of my countries at war and others seemingly about to be, I wonder what a British - Canadian - Japanese-American can do. Where do my loyalties lie? I must be a Christian internationalist."

* *By George E. Day, used with permission of Survey Graphic. Words and music may be found in "Hymns of the United Church," page 154.*

Echoes From Everywhere

Children Grow Up

At a winter Young People's Conference under the auspices of the Chengtu Christian Students' Union, a branch of the International Student Christian Movement in China, 118 students were present, representing all the universities and Christian middle schools. Three of the eight discussion leaders were our mission boys in the University of Nanking: Cheo Ben-ching, son of Pastor Cheo Hsiao-chen; Lee Kwan-kwoh, son of Pastor Lee Yao-tung; and Chang Chi-chang.

Ko Chih-ming, son of Pastor Ko Luen-pu, was active in the conference. Cheo Ben-ching is president of the Student Y. M. C. A. at the University of Nanking. Chang Chi-chang is in charge of the Sunday School which the Y. M. C. A. of the U. of N. has on the campus for children of the faculty members of the different universities on the campus. Cheo Ben-ching and Ko Chih-ming also help as teachers in the Sunday School. Cheo Beh-hsing, son of Pastor Cheo Yu-wen, sings in the student choir every Sunday, as also do Cheo Ben-ching and Lee Kwan-kwoh. One other, Lee Wen-pao, son of Pastor Lee Heo-fu, is busy graduating. Five sons of five pastors busy on that one campus!

—Cammie Gray.

Chengtu, Szechwan, West China.

Others

A few weeks ago we received a call for help from the Belgian Protestant Mission. Although only a few natives remained in Lotumbe, many being away fishing and gathering copal to sell to get their tax money, I told them of the prevailing conditions and asked them to try to raise one hundred francs.

Within ten days we had ninety-four francs which I was happy to forward to the Committee.

This is really an encouraging sign of the power of the gospel. Only their belief in Jesus' love would prompt these people, in view of their own poverty, to send to strange, white people, money badly needed right here. They did it gladly, for they said, "We are all one in Christ."

—George Horton, M.D.
Lotumbe, Africa.

A Full Program

Sunday, October 20, was one of our busy days. At 6 A. M. our church was host to a group of adults and young people at a city-wide sunrise service, and we served breakfast to ninety people. Later I had the joy of receiving five of the older young people into the membership of the church at the morning worship service, and we served lunch to the new and old members. In the evening the adults had a special evangelistic meeting with a guest preacher. Forty-five were present at this meeting.

We have decided to postpone the Founders Day celebration until next April because of the crowded calendar.

—K. Unoura, *Pastor*
Japanese Christian Church.
Los Angeles, California.

Bidding Congo Farewell

Myra and Allen Byerlee left Congo with their parents and with Mr. and Mrs. Boyer on the "Reine Astrid" from Coquilhatville, August 28. The children were sad at leaving their African home for they must remain in America this time and complete their education. Allen said, "Mother, why must we go to America—this is home to me? Why can't we just stay in Africa?" Myra says little for she hopes to return some day as a missionary to carry on after her parents are retired.

They gave a party for their native friends including the football squad Allen taught and played with. One form of the entertainment was a "fish pond" into which toys, pieces of soap, articles of clothing, and pencils were placed. The children fished and were pleased with their catches.

Moving pictures were seen and radio music was heard. Cookies, roasted peanuts, loaf sugar and fruit juice furnished the most interesting part of the entertainment!

—Mrs. D. A. Byerlee.
Bolenge, Africa.

Baptisms in Jamaica

On September 22 we baptized five candidates in the Duke Street Church. The same Sunday one of our ministers had an 8 a. m. baptismal service at Hunt's Bay where the 9 candidates were immersed in the salt waters of the Caribbean. The reports that have come in up to date show 88 baptisms for the quarter and 43 added by transfer and restoration.

—E. R. Moon.
Jamaica, B. W. I.

Doctors Needed

The Damoh Mission Medical staff, through the leadership of Dr. E. J. Lutz, M. D., has made a genuine gesture of friendship and cooperation to the government and to private medical practitioners of Damoh City. The policy of the Mission Hospital is to encourage in every way possible the development of efficient and dependable private medical practice. There is wide scope for all in adequately meeting the medical needs of the city.

On the afternoon of July 26, Dr. Lutz invited the doctors of the city to the Ladies' bungalow for tea. They discussed the medical needs and the respective fields in which they were prepared to function. It was decided to hold monthly meetings with clinic demonstrations.

Damoh, India. —The Damoh News.

Anniversary Sunday at National City Church

The tenth anniversary of the dedication of the new National City Christian Church in Washington, D. C., was observed by teas, dinners, dramatizations and was climaxed by a great service on Anniversary Sunday with Dr. Frederick D. Kershner as the preacher. Dr. Kershner's theme was "Completing the Reformation." There have been 1,800 additions to the church since the dedication ten years ago, 1,200 of these coming under the ministry of Dr. R. H. Miller. On Anniversary Sunday there was a collection of more than $2,700 for the building fund. An additional ten thousand dollars has been pledged if the total can be made $20,000. The reduction of the debt further by that amount will bring a reduction in the interest of the remainder, something of vital interest to the brotherhood. The National City Church reports to the International Convention and cooperates in Unified Promotion. National City has more than met the expectations of those who visioned it long ago. It is just beginning a great work.

—Paul Moore.

School Report From Wuhu

We have 98 students in our three years of Junior Middle School now; that is double the number we had last spring. But we have 266 in our Primary school, which is one hundred less than we had last spring. That is because we doubled the tuition. We were compelled to pay our teachers more; they could not possibly feed themselves on the salaries they were getting, and the only way that we could get more money to pay them was to increase the tuition. We have received considerably more money than we received in tuitions last spring, but a hundred children in poor families stayed away. While I am glad that the teachers have more money, my heart is grieved that we do not now have those hundred children in our Bible classes and worship services every day.

Wuhu, China. —Stella Tremaine.

Hidden Answers

1. How many nationalities are represented in the student body of Colegio Internacional, according to Dr. Rothenburger?
2. What is the purpose of the Convocations?
3. For whom was the Stony Lake Girls' Camp purchased?
4. How many aged people and children were served by the N. B. A. Homes last year?
5. Is the public social service program all-inclusive?
6. What special training classes have had to be organized in the China churches?
7. To what extent should we be concerned about mankind?
8. What is to be the theme of the World Day of Prayer program?

In Memoriam

Mrs. Eleanora Sasse, September 21, 1940, Evansville, Indiana. Faithful, enthusiastic member of Bethany Christian Missionary Society. Age 81.

Mrs. Alice Menefee, October 14, 1940, Burlington, Iowa. Loyal member of church and missionary society. Read and loved her World Call. Age 74.

Miss Martha Evans, April 23, 1940, Pocatello, Idaho. Sunday school teacher, active Guild member, World Call subscriber, and always faithful and loyal in every service. Age 72.

Mrs. Theodore Herman, September 25, 1940, Akron, Ohio. Faithful and steadfast member of East Market Street Church, missionary society and Sunday school.

Mrs. R. E. Glenn, July 6, 1940, Stroud, Oklahoma. Faithful member of church and missionary society.

Mrs. Mary A. Krider, October, 1940, Brazil, Indiana. Charter member of missionary society of First Church. Faithful member of the church. Age 75.

Mrs. Sallie H. Crane, November 2, 1940, Columbus, Kansas. Capable, consecrated Christian. Member of missionary society for 45 years. Age 87.

Mrs. Carrie E. Morris, November, 1940, Buhl, Idaho. Faithful, devoted member of Christian Church since 1887; of Buhl Church for fifteen years. Age 72.

Helps for Leaders of Junior Groups

Your materials this month are based on the unit of study entitled "The Services of My Church." The children's materials will be given week by week in the December 29, January 5, 12, 19, and 26 issues of Junior World. The suggestions here include the program outline for each session, together with information concerning the general development of the study. This will enable you to begin making your preparation now even though the children's program materials will not be available until later.

—MABEL NIEDERMEYER.

The Services of My Church

By Margaret S. Ward

Purpose and Scope—

This is a five week's study dealing with the architecture, symbolism, ordinances and other ceremonies of the church as Juniors see and take part in them. It should develop a growing understanding and appreciation of their meaning and a greater desire and ability to take part in the worship and work of the church in a worth while way.

Junior Experiences Which Make This Unit Valuable—

1. Seeing different kinds of church buildings, some very plain and others elaborate.
2. Attending services in other churches and wondering why their own church does things in a different way.
3. Wanting to take part in a service and not knowing how to do it.
4. Seeing irreverence on the part of adults and a disregard for some part of the service.
5. Seeing baptismal and communion services and being puzzled by what is done without knowing what they mean.

What This Study May Accomplish—

We hope this study will result in the following desired outcomes in the lives of the Juniors:

1. A discovery of the way in which their church is built and the meaning of its architecture and symbolism.
2. A growing appreciation and understanding of the order of service and an increased interest in taking part in it.
3. An increased understanding of the ordinances and other special ceremonies and services of the church.
4. A growing appreciation of their part in the services and work of the church, and a better understanding of the ways in which they can take that part.

Relationship to Other Units of Study—

In a closely graded Junior department using the Bethany Graded Lessons, the third year Juniors are beginning a study of "Our Church." It would be well for you to review that study which continues through the winter quarter in order that these two studies may best complement each other.

Adapting the Unit to Your Group—

Every group must make some adaptations in these session plans because the architecture, services and ceremonies of each church differ. You will need to study the children's materials from week to week in addition to the suggestions given here. Consider how you may help the Junior leaders alter the meeting plans to fit your situation.

January 5—Our Church Building

Your purpose today is to help the Juniors appreciate their own church building. If your church was built recently, perhaps it is in the Gothic style and uses much symbolism. If your church is unusually plain, the tour will necessarily be shorter, but you should explain as fully as you can all the Juniors can understand.

Go over the suggested plan with the Junior leader. Have ready a few pictures of churches or cathedrals, postcard views of some from religious magazines and story papers. You might borrow a library book or two which show various types of arches, pillars, and symbols.

Become familiar with your church building. List the most interesting observations for Juniors. Study the explanation of the most common symbols given in the Junior's material. Look up the meaning of others in a book like *Church Symbolism,* by F. R. Webber. Bring this to the meeting in case the Juniors ask about objects seen in other churches. Your pastor may be particularly interested in the symbolism of your church. Ask him about it. You may prefer that he guide the tour. Let the Junior leader invite him.

Session Outline

As the Juniors Arrive—Looking at pictures of church buildings and talking about different churches they have seen.

Quiet Music.

Hymn—The Church of God Is Calling.

Offering Service.

Introducing the Unit—By Junior leader.

Scripture Readings—1 Kings 5:5; 6:22, 29, 30; 2 Chronicles 3:6, 14. By a Junior.

Introducing the Topic—By Junior leader.

Reports—By three Juniors.

1. The First Christian Church Buildings.
2. Church Buildings Today.
3. Symbols in Church Buildings.

A Tour of Our Church Building—(Guided by adult leader or pastor).

Work Period—Begin planning and making (1) a record book of your church, (2) Something to beautify your church or your own department.

Planning Ahead—(With the Junior leaders for next week).

Closing Hymn—For the Beauty of the Earth.

During the tour of your church building, suggest that the Juniors list things seen and where found. Walk outside first, noting the tower or steeple, use of cross, carving, round or pointed arches, pillars. Then tour inside the building. Talk about the meaning of symbols in wood, stone or stained glass as you come to them. Bible stories pictured in windows may be told briefly by volunteers as group pauses before each window. When a Bible verse is connected with a symbol, ask a Junior to read it. Close with prayer thanking God for all who had a part in building your church and in making it a beautiful, helpful place in which to worship and to learn more about God.

Note the suggestion that during the work period the Juniors plan to make a book about "Our Church." You will need to help them plan this. It might include Kodak pictures of your church building: an outside view, a beautiful doorway, details of some carving, a window; a list of the most significant symbols in your church building, where they may be found, and an explanation of their meaning; drawings of the symbols in your church; and short essays, written by the Juniors on the theme "What I Like Best in Our Church Building." This would be about something especially helpful or beautiful: a window, picture, the organ. Other ideas will develop in line with the study of each session.

Your suggestions will also be helpful as the children plan some way in which to beautify their church or department.

January 12—Worshiping in Our Church

In this session the Juniors should grow in their appreciation of their own church service and show increased interest in taking part in it. You will want to be ready to guide the Juniors in their discussion, helping them to see the meaning of each element in a church service of worship. If all those given in the material for the children's reports are not used in your own service, recognize that fact.

If the pastor is to be present today, be sure he understands the nature of your study and the particular contribution he will make.

Session Outline

As the Juniors Arrive—Each Junior may write what he remembers of the order of your church service.

Quiet Music.

Hymn—Chosen by Junior leader.

Topic Introduced—By Junior leader.

Scripture Readings—Acts 1:13-15; 2:42-47; 5:42. Read by three Juniors.

Discussion and Report—"Our Church Service and What It Means." Led by Junior leader.

Reports—"The Parts of a Church Service." By Juniors.

Hymn—Chosen by Junior leader.

Talk—By the pastor.

Offering.

Prayer—By adult leader or pastor, expressing thanks for the opportunity to worship God in your church and a desire to take a more intelligent part in these services.

Work Period—Continue work which was begun last week.

Closing Hymn—For the Beauty of the Earth.

January 19—We Worship in Our Church

In this session the Juniors may continue to grow in their understanding of the church services as they plan and carry out their own service of worship patterned after the church service. For groups who need it, a detailed service is given, but some rearrangement or omission may be necessary. A better plan would be for the Juniors to choose their own theme and materials, but this will mean more guidance from you in seeing that the service is well planned and unified in thought.

Help the Junior leader to decide whether it will be best to follow the service given here or to make up your own. Also plan with him the best place to hold the service. If you can secure the cooperation of your church organist and minister to help with this meeting, it should be held in the church auditorium. If this cannot be arranged conveniently, the Juniors still can experience real worship in a service held in their own room with only Juniors taking part.

Your talk can develop the morning Scripture readings more fully, suggesting the strength which Jesus received through worship, and the results of worship for our own lives.

Session Outline

As the Juniors Arrive—Learning new hymns to be used in the service.

Quiet Music.

Hymn—Joyful, Joyful We Adore Thee.

Topic Announced—By Junior leader.

Worship Service—As planned.

Prelude.

Call to Worship—Psalm 122:1; 96:6, 7.

Invocation—By Junior leader.

Hymn of Praise—O Worship the King.

Responsive Reading—Selected from church hymnal.

Prayer Hymn—Father, Lead Me Day by day.

Prayer—By a Junior.

Offertory Service.

Special Music—By Junior choir or group.

Scripture Readings—Luke 4:16-21; Matthew 21:12, 13.

Brief Talk—"Worshiping God in Church."—By pastor or adult leader.

Closing Hymn—The Church of God Is Calling.

Benediction—Numbers 6:24-26.

Postlude.

January 26—Special Services in Our Church

In this session we wish to help the Juniors gain an increased understanding of the ordinances of baptism and communion, as well as any other special ceremonies and services of their church.

You must be prepared to help the Junior leader with his discussion as well as to develop your own topic. He will also need guidance in deciding how best to prepare for the reports on other special services which your church might observe, such as the installation of officers, the consecration of church school teachers, the reception of new members, the dedication of babies. Be sure you understand those observed by your church. Suggest that the Juniors who will report them to the whole group interview their pastor or other church leaders about those services.

Session Outline

Quiet Music.

Hymn—When Morning Gilds the Sky.

Topic Introduced—By Junior leader.

Discussion—"Special Services in Our Church." Led by Junior leader.

Bible Study—Directed by Junior leader, with stories by Juniors.

Jesus' Baptism. Matthew 3:13-17.

The Great Commission. Matthew 28:16-20.

The First Communion Service. Luke 22:7-20.

Picture Study—Da Vinci's "Last Supper." By adult leader.

Discussion—"What Do the Services of Baptism and Communion Mean?" Directed by adult leader.

Prayer—By Junior leader.

Offering Service.

Reports—"Other Special Services in Our Church." By several Juniors who have interviewed the pastor.

Hymn—Just as I Am, Thine Own to Be.

Work Period—Church Record Book; writing a prayer to be used upon entering the church service or during the communion service; special gift for church or department; learning hymns used in Communion Service.

The picture interpretation need not be long. Note the place of Christ in the center of the group—also in the center of the middle window at the back of the room. The artist meant for this scene to show the reaction of the disciples to the statement that Jesus made that one of them would betray him. Study the different disciples. They are puzzled. Some are saying, "Lord, is it I?" Others are looking questioningly at one another. Several are raising their hands in astonishment or to proclaim their innocence. Judas pulls back with his hand clutching the money bag on the table. Peter leans over John who is at the right side of Jesus, as if to ask more about the startling announcement Jesus has just made. Through it all Jesus remains calm, with lowered eyes and outstretched arms, his hands saying the words he later prayed in the garden—"If possible, let this cup pass from me; nevertheless not my will but Thine be done."

During the discussion on the meaning of baptism and communion, help the Juniors to see these are beautiful services through which we say to God and to others that we love Jesus and want to be like Him.

February 2—What Shall We Do for Our Church

This closing session should challenge your Juniors to share in the services and work of your church. Think of a few specific things your boys and girls can do to take a more active part in the program of your church. Several ideas are mentioned in the children's materials. You may add other suggestions to that list.

Session Outline

Hymn—When Morning Gilds the Sky.

Topic Introduced—By Junior leader.

Talks—By several Juniors.

"What I Like Best in Our Church Building."

"What I Like Best in Our Church Service."

"What the Baptismal or Communion Service Means to Me."

"What I Shall Try to Think About During the Communion Service."

Hymn—For the Beauty of the Earth.

Report—What some Juniors decided to do for their church. By a Junior.

Discussion—"What Can We Do for Our Church?" Led by adult leader.

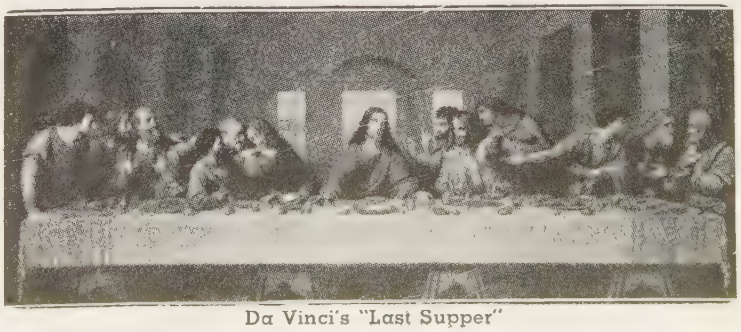
Closing Worship Service—Led by Junior leader.

Work and Planning Period—Complete work on record book and special gifts. Make definite plans to carry out items listed in your statement of resolutions made today.

Closing Hymn—For the Beauty of the Earth.

The following questions may help to guide you in the discussion today: Should we share in the work of our church? Why? How does the church and its services help us as Christians? What responsibility can we assume in our use of the church building and its property? How can we make our church or our own room more orderly and beautiful? What difference does it make whether we are reverent or irreverent in the church building or its services? How has this study helped us to understand better how to take part in the services of worship? How can we help to support the work of our church? Are we helping our church if we honor and respect its officers and workers and try to follow their example in our daily living?

This discussion should lead into a statement of what the Juniors can do in and for their church. The Junior report carries ideas for action. Definite plans for carrying their resolution into effect should be made. Such action will add real value to this whole study and bring it to a fruitful climax.



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HARPER & BROTHERS

Training class for young evangelistic workers in Hofei, China. Teachers are seated in front row. Mr. Goulter in center.

Building In China

By O. J. GOULTER*

BUILD Preachers for the Churches and Churches for the Preachers—that states in a nutshell our program at Hofei, China, today. The accompanying picture shows a dozen young men who have taken the first steps toward preparing for evangelistic work. In the mind's eye picture five hundred Daily Vacation Bible School students who spent five weeks in classes conducted by these young men. The rapid increase of church membership during the past year has forced on our attention the need for preparing a large number of young men for evangelistic work to take care of the new congregations.

Faced with a direct need like this, one is always tempted to ask: "What about finances? Have we enough funds to start a training school?" I have been assured many times in words that I have sometimes thought, rather sarcastically I suppose, might be called the watchword of our present-day missionary program, "No funds for new work."

When we finally started the training school for these young preachers, we did it on a hundred-per-cent-venture-of-faith basis. A few weeks later I was astounded when I received a letter from a lady who, out of real poverty, was sending "one hundred dollars for your work in training young men for the ministry."

On the day we called a meeting for the candidates for baptism, when I got to the church I found the building full, and more seats being brought in to seat the crowd. At least three hundred candidates for baptism were there. We had planned to divide the group into about five classes with some twenty persons in each. As it was impossible to divide this large number, we were compelled to use the church auditorium. Ask your pastor the next time you see him how he would feel if he could plan a pre-baptism class of several dozens, and then when he called the class together find three or four hundred present!

This meeting was not advertised. Every Christian was asked to bring his friends and relatives whom he wished to introduce as inquirers, and who were the results of his or her own personal work. Hence many of these hundreds of people are dependable and responsible, people who are sincerely studying the Christian message with a view to becoming Christians. Many of the most active Christians, some of whom are now members of the church board, were not even church members just one year ago. We multiplied our membership by three last year, and apparently we will do so again this year.

From what has just been said, it can well be imagined that our greatest need is for men who can become the evangelists and pastors of the churches that will grow out of this present rapid increase in the Christian community. Hence the establishing of the training class. This class cannot be trained, and these churches cannot be established without support from the homeland in this day of China's desperation. Night and day I dream of the time when I will no longer hear that word from home, "No funds for new work," but instead will hear, "Go ahead, build preachers for your churches, and churches for your preachers."

* Missionary in Hofei, China, with The United Christian Missionary Society.

Women and World Highways

(*Continued from page 33*)

claim, woman's cry is, with Antigone, 'My part is love"; with Romola, "God's kingdom is wider," wider than family, group, class or nation, for "patriotism" in the last resort "is not enough." And for those who accept the Christian interpretation of life, there are those unescapable words in the gospel: "And if ye love them that love you, what thanks have ye? For even sinners do the same." And as one translation of the probable underlying Aramaic concludes this section, "Let your love therefore be all-inclusive, as God's love includes all."

World Call News Room

(*Continued from page 32*)

year to assist the Friends Board with whom he previously worked. His services will make it possible for that Board to maintain its work in Mexico.

Miss Martha Bateman and Miss Ruth Musgrave, sailed October 7 on the SS. "The Tigre," a Norwegian freighter, for Belgian Congo, going by the way of Capetown. A cable has been received by the United Society stating that they had arrived in Capetown and were proceeding on their way to Congo.

Mr. and Mrs. F. L. Rowe and daughtere, Mr. and Mrs. E. B. Smith and four children, Miss Myrle Ward, and Drs. Howard and Marjorie Horner sailed November 4 from New York on the Egyptian steamer "El Nil" for Captown, intending to proceed to Congo either by sea or rail. The first bookings made for these missionaries to Africa were made for last June. There have been many bookings and necessary cancellations since then.

Mr. and Mrs. David Byerlee and children are en route home from Congo, having sailed from Capetown, using an American President Line steamer and will arrive in New York, perhaps December 10. Mr. and Mrs. Boyer and Mr. and Mrs. Cobble and children are also en route home, but no word has been received as to the route.

Mr. and Mrs. F. L. Hughes, Asuncion, Paraguay, are now scheduled to arrive on the SS. "Deltargentino," Delta Line, in New Orleans, January 9.

The father of Miss May Wilson, a missionary to Mexico, died on September 18 at Laguna Beach, California. Miss Wilson went home to be with her mother for a few weeks.

Miss Florine Cantrell, of our Aguascalientes Station in Mexico, is teaching a course on Missions at Phillips University. She is also sponsor of the Student Volunteer Group. Miss Agnes Fishback will teach this course during the second semester.

REMEMBER THE NEEDY

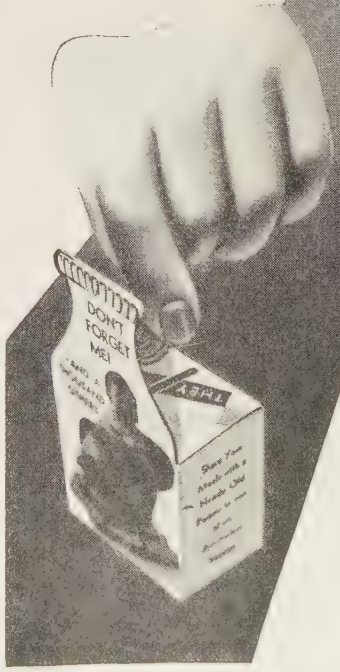
in the Care of the Church

Almost one thousand needy old people and children are in the care of the twelve great Benevolent Homes of our brotherhood, dependent on the church for their every need. The Christmas offering is their greatest single source of support. Every individual in every Church should share in it.

Entertain a Hungry Person at Your Own Table!

Ten cents is not a great sum when you do your Christmas shopping. But it looks big to us! It will furnish a meal for a hungry child or old person in one of our Homes. (Donations of foodstuffs make possible the low cost.) Will you provide some meals for these needy people during December?

Feed a Hungry Person this Christmas



This Is How You Can Do It

Place one of our Milk Bottle Coin Boxes on your dining table. Every time you partake of a meal, drop into the box ten cents. In this way you will entertain a needy person at your own table. Keep up this beautiful service all during December and then take the contents of the box to church on Christmas Sunday and have it added to the offering from your school.

Over a million meals are required during the year to feed the old people and children in our twelve Benevolent Homes. Won't you make some of them guests at your table this Christmas?

THE NATIONAL BENEVOLENT ASSOCIATION
OF THE CHRISTIAN CHURCH

Landreth Bldg. St. Louis, Mo.

America's No. 1 Gift Periodical

The Upper Room

More than half a million used as Christmas Gifts since its establishment

ONE factor in the remarkable growth of THE UPPER ROOM has been the recognition of its value as a gift to others. For the pastor or group leader to give officials, associates, class members; for one individual to give another; for parents to send to their children away from home, in college, at work—no gift exceeds THE UPPER ROOM in lasting helpfulness.

The two widely used plans for giving are:

1. THE ANNUAL SUBSCRIPTION. For 30 cents, postpaid; foreign, 40 cents, THE UPPER ROOM can be sent for one year. The recipient is notified by us with an attractive gift card which indicates your name as the giver.

For $2.00, postpaid, you can send a year's subscription of the Braille Edition for the blind to some unfortunate person that you want to remember at Christmas time.

2. COPIES OF THE JANUARY, FEBRUARY, MARCH ISSUE. In lots of 10 or more to one address 5 cents each, postpaid. For 1 cent each (lots of 10 or more), you can obtain a two-color envelope (see above) in which gift copies of THE UPPER ROOM may be mailed or given direct.

A NEW BOOK NOW AVAILABLE

"Pictures in The Upper Room: A Study in Devotional Art," containing reproductions of 20 cover pictures, with their interpretations by Albert E. Bailey; attractive two-color, paper cover, now available. Buy it for yourself and as a gift for those who appreciate THE UPPER ROOM. *Price, 25 cents, postpaid.*

PLEASE place your order as early as possible to insure getting it in time for re-mailing before Christmas or for whatever manner of distribution you choose. Send all orders to

THE UPPER ROOM
300 American Trust Building
Nashville, Tenn.

Book Chat

(*Continued from page* 23)

The World's Need of Christ. The book is a caustic analysis of the pagan nature of our civilization. We have neglected, he contends, the ethics of Christ in our science and philosophy, in religion and the church, in business and industry, and in politics and international life. He feels that the only possible reconstruction of our social order means a recovery of the ethics of Christ. Though he is not theological in his method, his citations and references indicate a full knowledge of modern religious thinking.

ROLLO MAY is one of the most noted writers on personality problems and spiritual case work. His *Springs of Creative Living* is an attempt to link human personality problems up to the Christian religion. Most of our individual problems come out of our search for meaning and freedom. The church has been mistaken in its emphasis on Puritan morals. There is more to the Freudian psychology of expressionism than we have been willing to admit. He contends that in Christianity we can find a polarity between the two concepts of Puritanism and expressionism.

Books Mentioned on Page 23

WHAT IS CHRISTIANITY? by Charles Clayton Morrison. Chicago. Willett, Clark & Co. 325 pp. Price $3.00

WHAT WE MEAN BY RELIGION, by Willard L. Sperry. New York. Harper & Brothers. 177 pp. Price $1.75.

THE WORLD'S NEED OF CHRIST, by Charles A. Ellwood. New York and Nashville. Abingdon-Cokesbury. 237 pp. Price $2.00.

SPRINGS OF CREATIVE LIVING, by Rollo May. New York and Nashville. Abingdon-Cokesbury. 271 pp. Price $2.00.

THE GROUNDS OF DIVISIONS AMONG THE DISCIPLES OF CHRIST, by Alfred Thomas DeGroot. Privately Printed. Chicago, 1940. 228 pp.

For the past several years, Dr. DeGroot, who is pastor of the Christian Church at Kalamazoo, Michigan, has been working on his doctor's thesis, investigating the problem of the inner unity of the Disciples of Christ. This publication is his dissertation for the doctorate and is a contribution of undoubted scholarship and value. We are glad that he had the financial courage to have it printed for a wider distribution, for his thesis should be widely read. The material is well organized, the citations are copious and well selected, and a central argument is well supported.

Dr. DeGroot contends "that the principle of restoring a fixed pattern of a primitive Christian church is divisive and not unitive." He indicates that the great social question of slavery and the Civil War did not divide the Disciples because during that period the leaders

(*Continued on page* 44)

He Is Gone
His Work Remains
His Widow Remains

She, in her need, sits looking down upon one of the churches he served.

"Will that church," she wonders, "raise its quota before Decemer 31."

AMONG THE 1301 WHO RECEIVE GIFT MONEY, THERE ARE MANY WIDOWS.

ONE, the wife of a pioneer missionary, old and lonely.

ANOTHER, now living in England, 92 years old, our sister in Christ.

STILL ANOTHER, 91, whose husband preached for fifty years.

THESE WIDOWS of ministers, companions, home makers, women of faith and courage, pioneer builders of the Kingdom, are still in our midst.

THEY SERVED, NOW THEY WAIT. SHALL THEY WAIT IN VAIN?

There is still time before December 31, 1940, for churches to raise their goals. The $570,000 is needed.

Annuity gifts will help care for ministers' widows, as well as aged ministers.

SEND YOUR FULL GOAL. SEND AN ANNUITY GIFT.

Make checks payable to PENSION FUND, Box 1635, Indianapolis, Indiana

GOWNS for PULPIT and CHOIR
THE BEST OF THEIR KIND
Workmanship Unsurpassed
Outfitters to over 2500 schools, colleges, churches and seminaries.
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HER HEALTH IS IN YOUR HANDS

Before this child reaches maturity, Tuberculosis may be eradicated from the United States.

But remember, she is growing up in a world where Tuberculosis still causes more fatalities between the ages of 15 and 19 than any other disease!

By buying and using Christmas Seals you will enable your Local Tuberculosis Association to continue a year-round fight that has helped to reduce the death rate from Tuberculosis by 75% during the last 33 years!

So protect this child—and every child in your community.

BUY CHRISTMAS SEALS
The National, State and Local Tuberculosis Associations in the United States

HEADQUARTERS for CHOIR GOWNS
PULPIT ROBES • EMBROIDERIES
HANGINGS • STOLES • VESTMENTS
ALTAR APPOINTMENTS
COMMUNION SERVICE
NEW CATALOG on Request
NATIONAL ACADEMIC CAP & GOWN CO.
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When you write your will... remember THE UNITED CHRISTIAN MISSIONARY SOCIETY

PULPIT & CHOIR GOWNS
Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens, Embroideries, Fabrics—
Custom Tailoring for Clergymen
1837 Church Vestment Makers over 100 years 1940
COX SONS & VINING, INC.
131 EAST 23rd STREET, NEW YORK, N. Y.

Book Chat

(*Continued from page 42*)

had a unitive slogan "in opinions, liberty" and put the slavery agitation in the category of opinion. However, after the war, the idea of restoring the New Testament pattern church was revived and this led the church to divide on such matters as the use of musical instruments in public worship, the introduction of Sunday school literature, and the support of missionary societies. The author contends that the idea of a fixed New Testament pattern is not supported today in good scholarship and that such an emphasis leads people to divide on interpretations. His main contention is that unity is not to be found in the restoration of any past "norm" even if found in the New Testament but, rather, the attainment of unity lies in the direction of future effort and ideals.

This book will become an important work of reference for all students of our Disciple fellowship. It is good to know that it is much in demand by college and university libraries. The Disciples are in need of more scholarly studies of this nature.

C. E. L.

THE AMERICAN COLLEGES AND THE SOCIAL ORDER, by Robert Lincoln Kelly. The Macmillan Co. New York. $2.50.

Dr. Kelly is amply qualified to present a sympathetic and accurate account of the contribution of the American College to the culture and life of the nation. For twenty years he was executive director of the American Association of Colleges, an organization composed of private colleges and universities. From this intimate association with the modern history of the church school he is able to marshal the information to establish his thesis which he gives in the preface "The primary theme . . . . is that it is the function of the colleges to promote the general welfare. A secondary theme is that for three hundred years this has been a conscious purpose of the colleges and that they have made a very appreciable contribution to this purpose. A third proposition is that the colleges are now rallying to their primary task as never before."

Without the bias of a preconceived notion, Dr. Kelly recounts the story of Higher Education as it has progressed among the private institutions. He touches upon most of the problems and issues of Higher Education and does so in a manner so as to make valuable and interesting reading, not only for the educator but for the layman as well.

—H. L. S.

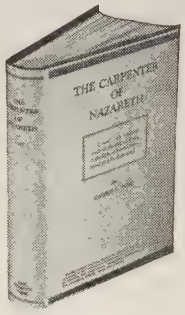
"What we have to do is once again to take our stand at the Cross, and, looking out upon the sorrow and tragedy of human life, settle it with ourselves once and for all . . . that we have not been created and put into this world primarily to have a good time, but to serve God."

—DR. HERBERT H. FARMER.

Gift Suggestion

The Carpenter of Nazareth

By CASPER S. YOST



Mr. Yost has given us a fresh picture of the life of our Lord. He has written it in such a personal way that one can almost imagine the author has had personal fellowship with "The Carpenter of Nazareth." —Robt. M. Hopkins.

It will be of enormous assistance to ministers and to workers in the field of religious education.—*The Christian Leader.*

Sunday school teachers, preachers and Christian laymen will find this life not only informative, but inspirational, suggestive, stimulative, and helpful.—Dr. G. D. Edwards, recently dean of the Bible College of Missouri.

Such a book was never more needed than now. Written by a first-class journalist, its style is adapted to the average man and it will be extremely valuable to teachers in Sunday schools.—Wm. Lyon Phelps.

No better or more instructive account of the life of the Nazarene can be read by laymen and by church school teachers.—*Christian Advocate,* Cincinnati.

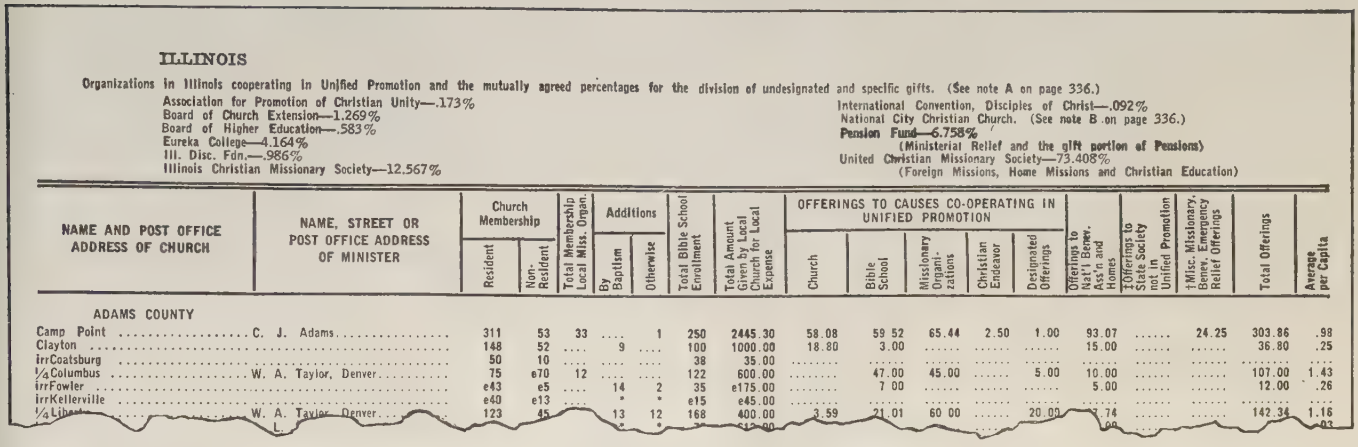
PRICE $2.50

CHRISTIAN BOARD OF PUBLICATION

St. Louis, Mo.

The 1940 Year Book of Disciples of Christ will be off the press by Nov. 30

DO YOU KNOW WHAT THE YEAR BOOK RECORD OF YOUR CHURCH IS?



ILLINOIS

Organizations in Illinois cooperating in Unified Promotion and the mutually agreed percentages for the division of undesignated and specific gifts. (See note A on page 336.)

Association for Promotion of Christian Unity—.173%
Board of Church Extension—1.269%
Board of Higher Education—.583%
Eureka College—4.164%
Ill. Disc. Fdn.—.986%
Illinois Christian Missionary Society—12.567%
International Convention, Disciples of Christ—.092%
National City Christian Church. (See note B on page 336.)
Pension Fund—6.758%
(Ministerial Relief and the gift portion of Pensions)
United Christian Missionary Society—73.408%
(Foreign Missions, Home Missions and Christian Education)

NAME AND POST OFFICE ADDRESS OF CHURCH	NAME, STREET OR POST OFFICE ADDRESS OF MINISTER	Church Membership		Total Membership Local Miss. Organ.	Additions		Total Bible School Enrollment	Total Amount Given by Local Church for Local Expense	OFFERINGS TO CAUSES CO-OPERATING IN UNIFIED PROMOTION					Offerings to Ill. Christian Ass'n and Homes	†Offerings to State Society not in Unified Promotion	†Misc. Missionary, Benev. Emergency Relief Offerings	Total Offerings	Average per Capita
		Resident	Non-Resident		By Baptism	Otherwise			Church	Bible School	Missionary Organizations	Christian Endeavor	Designated Offerings					
ADAMS COUNTY																		
Camp Point	C. J. Adams	311	53	33	....	1	250	2445.30	58.08	59 52	65.44	2.50	1.00	93.07	.....	24.25	303.86	.98
Clayton		148	52	....	9	....	100	1000.00	18.80	3.00	.....	.....	.....	15.00	.....	.....	36.80	.25
irr Coatsburg		50	10	....	....	....	38	35.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	....
¼ Columbus	W. A. Taylor, Denver	75	e70	12	....	....	122	600.00	.....	47.00	45.00	.....	5.00	10.00	.....	.....	107.00	1.43
irr Fowler		e43	e5	....	14	2	35	e175.00	.....	7 00	.....	.....	.....	5.00	.....	.....	12.00	.26
irr Kellerville		e40	e13	....	*	*	e15	e45.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	....
¼ Liber[illegible]	W. A. Taylor, Denver	123	45		13	12	168	400.00	3.59	21.01	60 00	.....	20.00	[illegible] 74	.....	.....	142.34	1.16
	L.				*	*		[illegible] 00						00				03

Not Only This But The Year Book Carries—

1—A list of all Ministers Arranged Alphabetically.

2—A list of all Missionaries—both Foreign and Home together with the fields in which they serve.

3—A directory of each of the organizations affiliated with the International Convention of Disciples of Christ.

4—Numerous tables showing the ranking of the largest contributors (Churches, Bible Schools and Missionary organizations) for offerings to causes in Unified Promotion, National Benevolent Association, and Miscellaneous Missionary, Benevolent and Relief organizations.

5—The annual reports of the International Convention affiliated organizations.

Every Church and Every Local Church Leader Needs One

The **Regular** Price of the Year Book is
Cloth Bound $1.50 per copy
Paper Bound $1.00 per copy

A **special price** is being made to churches, organizations therein, or individuals who contributed directly to one or more of the organizations for which the Year Book makes report during the year ending June 30, 1940, as follows:

Cloth Bound $1.00 per copy
Paper Bound $ .50 per copy

Fill in the order blank herewith and forward with remittance to

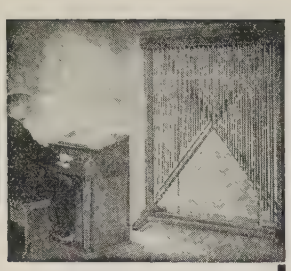
Year Book Publication Committee
222 Downey Avenue
Indianapolis, Indiana

Year Book Publication Committee,
222 Downey Avenue,
Indianapolis, Indiana.

Dear Friends:

Please send me as soon as from press.....copies of paper..... cloth..... 1940 Year Books at $..... per copy, mailing same to the following address. Enclosed find remittance of $.....

Signed .....
Street No. .....
City .....
State .....
Member ..... Church



SUNCO

ELECTRIC CARILLON

A New Inspiration

For church towers! Beautifully toned, practically insures more generous church support and increased attendance. Micro-tuned chimes, accurate to 1/5000 of 1%—exclusive (patents pending) permits chords, arpeggios, trills in beautiful harmony. Has more beauty, power, and performance than any outdoor carillon costing up to ten times as much. Played manually like an organ or electrically with records. Many special low-noise records available.

Suggestion. ***Get free list of chime and carillon records.*** Write for free data on this carillon whose tone quality excels that of old world cathedrals. No obligation. Write today.

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4753 Ravenswood Ave. Chicago, Ill.

World Day of Prayer

"THY Kingdom Come" is the theme for the World Day of Prayer, February 28, 1941. There is a special significance about this particular service since it was written by the members of the World Day of Prayer Committee in Shanghai—a committee composed of Americans, Chinese, and Japanese. Every sentence comes freighted with their incredible new understanding of what the Kingdom of God implies in penitence, in forgiveness, in confession, and in that warm searching for new power. The Everlasting Mercy breathes through every line, ready to bless the participants of this service as it has obviously blessed the Shanghai committee. In a year when China is the foreign mission study theme, it is a rich demonstration of the very steadiness and beauty we all need in a war-torn world.

It is remembered that throughout all the years of storm and stress, this Shanghai committee has observed the World Day of Prayer with memorable meetings, large and colorful. In the *Handbook* last year it was told how Japanese and Christian ushers moved reverently from pew to pew, lighting the candle held by each worshiper to symbolize the one source of the Eternal Light. May their lovely zeal be copied in each town in the United States!

A few simple suggestions may be of help:

1. Choose a representative from each church in town to serve on the local committee.

2. Order copies of the program for the first committee session, and go through it with the very penitence and searching which the committee wants to produce on February 28. At a second committee meeting these leaders should be present to take their parts in a spirit of dedication. At other sessions, use the "Call to Prayer," written also for daily personal use at home throughout the year.

3. Committee duties include selection of central locations for interdenominational services; choosing of leaders; sharing of responsibility for newspaper publicity; church calendar notices; pulpit announcements; securing of time on the local radio station; placing of posters in every church lobby, store windows, Y.W.C.A., Federation of Churches offices, etc.

4. A "Handbook For Leaders" has been revised, to be ready in December. The booklet will contain promotional plans, publicity items for newspapers and platform announcements, several suggestions for special children's services, two fifteen-minute radio programs for local stations, etc.

5. A new poster announcing the February 28 meeting should be hung on every church bulletin board in town.

6. There is to be a short wave broadcast to the world over station WRUL in Boston, sometime on February 28. Preparations are being made for any local station to pick up WRUL if arranged beforehand. Also, over WABC on the 28th, there will be a national hook-up. It is hoped to have also a special rural broadcast.

There are other suggestions but space does not permit listing them here. Order your World Day of Prayer material from the Missionary Education Department, Missions Building, Indianapolis, Indiana, as follows:

"Call to Prayer"—free in limited quantities.

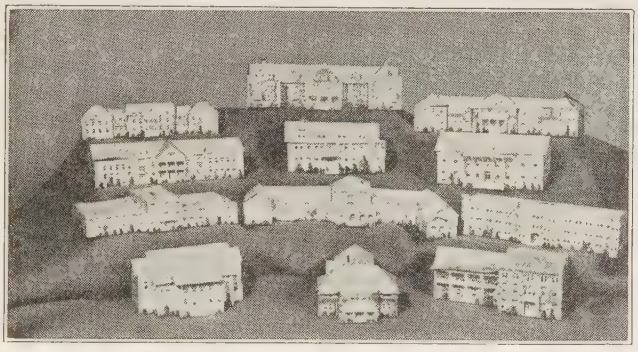
Program, "Thy Kingdom Come"—2 cents each; $2.00 for 100.

Handbook for Leaders—10 cents each.

Poster—size 17x22, 5 cents each.

Everybody's Building a—

BENEVOLENT VILLAGE



A novel project in visual interpretation of our brotherhood's Benevolent program from coast to coast is the Benevolent Village, a series of cut-out models of our twelve Benevolent Homes, which is available for use in local churches through the National Benevolent Association. If your church has not ordered one, do so at once.

The Village will come to you in a packet containing printed sheets of the cut-outs. Each model is made according to scale and accurately represents the actual building. The models are to be cut out, put together, colored and placed in their respective locations on a large map. It is a stimulating, entertaining and educational project for both old and young.

Included in the packet is a Christmas Worship Service featuring the Village Price of complete packet, $1.00. *Enclose money with order.*

Enlist Your Bible School Classes of All Ages in This Enlivening Project

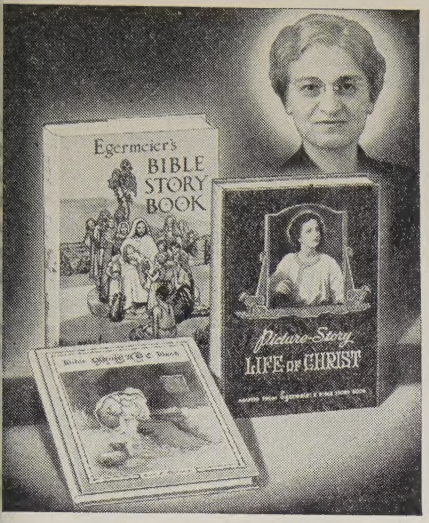
THE NATIONAL BENEVOLENT ASSOCIATION OF THE CHRISTIAN CHURCH

1602 LANDRETH BLDG., ST. LOUIS, MO.

WORLD CALL WEEK

January 26—February 1, 1941

Check with the World Call Secretary to see if supplies have been ordered from the World Call office. Why not make this a high-light week of the year!



Egermeier's

Character-Building Books for Children and the Home

In a troubled world when each tomorrow brings new problems and new perils, it is important to have fundamental literature in the home. Parents welcome Egermeier's storybooks because her unique style captures the interest of young minds and inspires in them the Bible principles of conduct and righteous living.

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BIBLE STORY BOOK

The great characters of the Bible are made real and living in this book of 645 pages. The Bible, from Genesis to Revelation, is told in story and picture. Besides being a home and family book, it is used extensively by ministers and teachers. It is praised and recommended by leaders everywhere for its fascinating style, clarity and reliability. The 234 stories are beautifully illustrated with 217 pictures, many of which are colored. A big book and a big value, priced at **only** **$2.00**

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A child's book in every sense of the word. The stories are written in Miss Egermeier's inimitable "child story" style. Full-page, multicolored pictures accompany each story, one for each letter of the alphabet. At the bottom of each story page are memory words. There are thirty beautiful pictures so full of interest the child never tires looking at them.

The cover is made of high-grade blue cloth over stiff binders board. There is a beautiful full-page colored picture of Mary and the Babe mounted on the front lid. By a special patented process the picture has a glass-like coating which little fingers cannot soil. Large size book, 6½ x 9 inches, **only** **$1.00**

JUST OFF PRESS

Egermeier's

PICTURE-STORY LIFE of CHRIST

Adapted from Bible Story Book

Here is something special in the line of storybooks. The life of Christ is covered in the charming Egermeier story language. A vast amount of research and cost has been expended to make this book the best of its kind. Each story is illustrated with a full-page picture. There are 87 black and white and 18 multicolored pictures, all full-page size, besides a 16-page section of Holy Land scenes in sepia. The type selected is one of the new legible faces called textype, which has been recommended by educators. It is pleasing and easy to read. The binding is de luxe. It is a book of value and beauty throughout. Any family will be proud to possess a copy. **Price** **$2.00**

WARNER PRESS PRODUCT

Order Egermeier Books from Your Favorite Book Store or Church Publishing House

Church Program in Action

I wish you could see our Woman's Center now. Miss Teagarden supervised repairs and helped clean up the bomb-ruined parts, getting things going again. Now we have a very well organized program going there with every corner full of some activity. The playground now boasts of a big spiral slide from a tree house down round the trunk to the ground, eight swings, a sand box, and a teeter. The young men from the Rural Center supervise games every afternoon; we have two women in charge of the small children; Mr. Lee has two Shadow Boxing Classes there. In the east courtyard we have a lovely little garden with a grassy plot in the center and flowers all around the edges, which the children helped plan and plant themselves.

Up in front the big room has been repaired and made over into a beautiful little chapel. Here we are having a Children's Church at eight-thirty every Sunday morning. One morning we had almost two hundred reverently quiet children listening to Mrs. Lee's story of the boy Samuel, and enjoying the big framed picture which had been hung at the front of the room. Then our children's choir, dressed in their little white cape surplices, sang "Hushed was the Evening Hymn." Mrs. Goulter has been training them for several months so that they sing together very well.

Such projects as these form a background for our big church program. Our three American children enjoy it very much. They understand everything said in Chinese again although they can't read all of the hymns (neither can their mother). We have our regular Graded Lessons after this worship period. The Beginners and First Year Primary meet in separate sessions for they are too small for real church. Altogether we have close to three hundred children in our Women's Center Sunday School, while across the street at the big church there is also a big young people's department and adult group.

—G. S. CORPRON.

Hofei, China.

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Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1940, to September 30, 1940, Compared with July 1, 1939, to September 30, 1939.

	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1939-40	*1940-41*	*1939-40*	*1940-41*
Churches	$31,131.11	$26,965.57	$2,329.29	$10,810.13
Bible Schools	4,070.50	4,827.85	287.62	690.51
Christian Endeavor Societies	260.53	197.99	54.00	137.02
Women's Missionary Societies	27,672.00	27,568.97	133.25	2,053.15
Councils	14,090.01	15,789.26	171.00	1,033.25
Young Matrons' Missionary Societies	881.34	1,097.02	5.00	33.75
Guilds	2,989.21	2,460.76	2.00	296.70
Circles	649.80	581.37	30.00	11.75
Triangles	279.12	226.31	---	12.00
Children's Missionary Organizations	334.18	220.94	1.50	20.49
Unified Youth Groups	22.33	108.66	---	25.96
Unified Children's Groups	29.79	14.30	11.85	4.64
Individuals	1,118.89	1,532.01	905.50	1,982.64
Missionary Organizations Totals	$46,947.78	$48,067.59	$ 354.60	$ 3,491.69
Grand Totals	$83,528.81	$81,591.01	$3,931.01	$17,111.99

[1] Gifts applying on percentages.
[2] Gifts over and above percentages.
Loss in undesignated and specific gifts—$1,937.80.

The Last Page

A Christmas Fairy Story

(From the Great Britain Edition of The Christian Advocate)

A real fairy story was enacted at Christmas time. How thrilled we were when, at the close of the King's broadcast, came those inspiring words, given in clear, resonant tones, so apt, so encouraging: "I said to the man who stood at the Gate of the Year, 'Give me a light that I may tread safely into the unknown.' And he replied, 'Go out into the darkness and put your hand into the Hand of God. That shall be to you better than a known way.' "

Who was the author whom the King had thus honored? Immediately there began a search. Was it Bunyan! Some great poet! And then the surprising thing happened. A modest, unassuming woman woke to find her name on every tongue. The passage was from a little book called "The Desert," privately printed by Miss M. L. Haskins. I believe it was sold to help a missionary effort in which she was interested. Is it not a lovely little story? A woman had given of her best, seeking neither fame nor publicity; the years roll by, the words are forgotten, until they come to the notice of a King, and in the darkness of a war-time Christmas they find their way to the hearts of men and women, bringing their message of cheer and hope. We shall see them many times now and they will be often quoted. Does it not prove to us that no work that is truly and unselfishly done is ever lost; even if it lie buried, the King of kings shall one day bring it to light.

Little Things

He stopped to pat a small boy's head—
A tiny thing to do;
And yet, the dog, remembering,
Was glad the whole day through.

He gave a rose into the hand
Of one who loved it much;
'Twas just a rose—but, oh, the joy
That lay in its soft touch!

He spoke a word so tenderly—
A word's a wee, small thing;
And yet, it stirred a weary heart
To hope again, and sing!

—Lois Snelling.

"May the Giver of Gifts give unto you
That which is good and that which is true,
The will to help and the courage to do,
A heart that can sing the whole day through,
Whether the skies be gray or blue;
May the Giver of Gifts give these to you."

"Come Ye To Bethlehem"

"Come ye to Bethlehem."
Wonder is still
Shining and tremulous
As the words fill
Miracled meaning—
Love, immanent power—
Words of the long ago
Calling this hour.

Come ye to Bethlehem
Seeking a Way
Kingly in lowliness
There, for today.
Sending Love gallantly
Into the night;
Making a star
Of its own inner light.

"Come ye to Bethlehem."
Wise men today
Track their deserts unanswered
While war trumpets play
The march of the nations
Toward hunger and tears;
Christ a myth of tomorrow
Love lost to the years.

—Grace F. Guthrie

Nancy's Song

H. G. Elsam, minister of the Chicago Heights Christian Church, tells of the following incident:

Little Nancy Ann Hansen, aged three, niece of Mrs. Harold Wiltz of Mount Morris, Illinois, and granddaughter of Elder Richey of Chicago Heights Church, sat singing to herself:

"Jesus loves me, this I know,
O Johnny, O Johnny,
How you can love.
No! I don't like you, Johnny.
Oh, yes I do because
Jesus says I must love everybody."

Meditation on Migrancy

Dilapidated, antiquated,
Down the desert road it goes;
Squeaking, creaking, wheezing, steaming,
Laden down with human woes.

The migrant's car, an old jalopy,
Forced to serve beyond its day;
Feebly bears the weary seekers,
Of life's more abundant way.

Here they halt for crop or harvest,
Gleaners of God's gracious good;
Though they harvest His abundance,
They have only crumbs for food.

What sins perchance have they committed,
What evil act of word or hand,
That keeps from them the milk and honey
Of our Father's promised land?

—Tom O. Parish.

Prayer

God, make my thoughts so pure and white
That I can face them in the night
Unshrinkingly.

God, make my words so kind each day
That none shall hurt from what I say
Unthinkingly.

God make my faith so deep and mild
That I trust blindly, like a child—
Unfearingly.

God, make my hands unselfish, free;
Sharing what has come from Thee
Unsparingly.

God, make my heart a temple wide
Where Thou canst, silent, dwell inside
Unceasingly.
Amen.

—Leila S. Weaver.

Margaret, aged five, had been very rude to a little guest, and after the child had gone home Margaret's mother told her very feelingly how grieved she was at her rudeness.

"I've tried so hard to make you a good child, Margaret, to teach you to be polite and kind to others; and yet, in spite of all my efforts, you are so rude and so naughty."

Margaret, deeply moved, looked sadly at her mother and said, "What a failure you are, mother!"—*Advance.*

A little Scotch boy was being quizzed by his teacher. "How much are six plus six?" asked the teacher. "Twelve," said the little boy. "Correct—and here are twelve chocolates for having been correct," said the teacher. And the little boy said: "Teacher, next time give me something hard in multiplication."—*Exchange.*

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